

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IN an attractive volume entitled *Current Christian Thinking* (Cambridge University Press ; 10s. net), Mr. Gerald Birney SMITH seeks to interpret the leading trends of theological thought in the United States of America. But the subjects he deals with are also of vital interest to readers on this side of the Atlantic. Among them are Roman Catholicism, Reformation Protestantism, Modernism, Fundamentalism, the Appeal to Experience (Schleiermacher and his successors), the Appeal to Christ (Ritschl and his successors), the Controversy over Evolution, the Modern Quest for God (perhaps the most thoughtful exposition in the whole book).

It is a book which has interested us from cover to cover. Mr. SMITH has an engaging and expressive style, and makes his points with precision. Of his theological competence there can be no question, nor of his close acquaintance with the movements whose history he records. In the course of his work he reveals his own standpoint, which is that of liberal or modern Protestantism, but he does not obtrude it ; his aim being to fulfil the rôle of the critical historian rather than to set forth his own views.

In this Note we would draw upon some of Mr. SMITH's admirable chapters in order to bring out at once the likeness and the difference between Roman Catholicism and Fundamentalism. That there should be similarity between these two need

not surprise the student of Church History, when he recalls that Reformation Protestantism did not emancipate itself from the mediæval spirit, and that Fundamentalism is an accentuated type of Reformation Protestantism.

What is it, let us first ask, that is common to Roman Catholicism and the Protestantism of four hundred years ago ? It is the appeal to Divinely established sources of authority. In the case of Roman Catholicism that authority is the Church. All Roman Catholic officials must submit to ecclesiastical authority or leave the Church. In the case of the older or traditional Protestantism the Bible is the Divinely established source of authority. But if a Protestant refuses to accept the teaching of the Bible, the Bible itself has no organ for discipline. So that Reformation Protestantism, as Geneva bears witness, had resort for the maintenance of discipline to the principle of ecclesiastical authority.

What is it, let us now ask, that is common to Roman Catholicism and the Fundamentalism of our day ? As Tennessee bears witness, it is still the appeal to Divinely established sources of authority ; and once again in the Protestant movement the authority of the Bible is buttressed by the authority of the Church. The Catholic programme of conformity to certain prescribed ecclesiastical standards is adopted, and an effort made to secure that all officials and missionaries shall submit themselves

to ecclesiastical censorship if they are to be retained in the service of the denomination.

It is here, however, that an essential difference between Roman Catholicism and Fundamentalism emerges. Fundamentalism is not the whole of Protestantism. While the fundamentalists advocate stronger centralization for purposes of discipline, the liberal or modern Protestants, who are out of sympathy with fundamentalist doctrine, repudiate their programme for the settling of disputed questions. Recognizing that the principle of the direct responsibility of the individual believer is incompatible with uniformity of belief, they are held together by a programme of voluntary co-operation. And so strong is the liberal or modern movement within Protestantism that Fundamentalism is not likely to have its way.

Mr. SMITH brings his book to a close with a timely warning to the newer Protestantism. What, he asks, does the spirit of evangelicalism suggest? It suggests that a new theology is just as capable of religious barrenness as was the formal orthodoxy which the old evangelicalism confronted; and it seeks to interpret theology, whether old or new, as the expression of such a fellowship with God as shall make Christianity appear, not as a formal system, but as a Christlike way of living. Those who know the power and the joy of this way of life are the real representatives of evangelical Christianity.

A book which contributes at the same time to international understanding and scientific knowledge deserves a double welcome. This claim can justly be made for the volume entitled *Old Testament Essays*, published at 10s. 6d. net by Messrs. Charles Griffin & Co., London. It contains all the papers read at the eighteenth meeting of The Society for Old Testament Study held at Keble College, Oxford, from 27th to 30th September of last year, to which reference was made in the December issue of this magazine.

Scholars of many lands contributed both to the

papers and the discussions, and any one who was privileged to be present could not fail to be struck by the international significance of a gathering in which representatives of many nations recently at war with one another met and discussed in the most amicable way the great literature which had brought them together. But it is to the contributions themselves that we now desire to draw attention.

In the opening paper on 'Prophetic Symbolism,' Principal Wheeler ROBINSON contends that the symbolic acts of the Hebrew prophets, which sometimes seem to us moderns so bizarre and trivial, were really performed—acts like the burying of a loin-cloth by Jeremiah, or his wearing of a wooden yoke to signify the subjugation of the nations to Babylon. These acts, which have their ultimate basis in primitive magic, become transformed by being taken up into the prophetic religion and linked up with the large purpose of Jahweh. They are not merely, as we are apt to take them, illustrations, but actual contributions to the realization of the Divine purpose. They bring that purpose nearer to completion, not only as declaring it, but in some measure as effecting it. Dr. ROBINSON concludes by showing that this thought, which seems so remote from our own world, has a permanent religious value.

Some of the points dealt with in this paper are treated again by Professor LODS in his paper on 'The Rôle of Magical Ideas in the Mentality of Israel,' in which he conclusively argues that the magical element played a considerable rôle in the life of ancient Israel; the smiting of Joash's arrows on the ground, for example, is conceived as having a real effect on the future. The efficacy of the spoken, and later of the written, word falls within the same circle of ideas. For the ancient Israelite, the cult was a sort of revealed magic, and one of the reasons for the prophetic hostility to the cult was, Professor LODS argues, its magical implications.

The vexed question of the Tetragrammaton is suggestively dealt with by Mr. G. R. DRIVER, who marshals the evidence from the ninth to the second

century B.C. furnished by various inscribed objects, the Aramaic papyri found in Egypt, the Assyrian royal annals, and some Babylonian private documents. The interesting results are reached (1) that 'the spelling of the tetragrammaton was purely a matter of fashion, which varied from time to time and possibly from place to place'—it might be י or יה or יהו or even יהה—and (2) that the pronunciation 'can be hardly anything else than Yâ,' a pronunciation which suits all the known varieties of spelling. The ה, it is suggested, in the longer forms יהו and יהה is merely a *litera prolongationis* to ensure that the *ā* was fully sounded; but when the *h* came to be pronounced—cf. possibly 'Abhrā(*h*)m—Jā(*h*)w (where the *w* was originally quiescent) became Jāhū. This is an important contribution to a difficult question.

Professor OBBINK of Utrecht discusses 'The Tree of Life in Eden.' As against those who maintain that, before being driven out of Paradise, Adam had only eaten of the tree of knowledge, he argues that he had also eaten of the tree of life. Adam retained his immortality so long as he continued to have access to the fruit of that tree, but when he was driven from it, he became mortal.

In a paper on 'The God of Moses,' Professor VOLZ speaks in glowing terms of the historicity and the historical achievement of Moses. The Decalogue and the whole subsequent development of the Old Testament alike eloquently attest his greatness. The first commandment deals a deadly blow, by implication, at demon-worship and lays the basis for the conception of the unity of the world, thus delivering the ancient heart from the fear of the multiplicity of spirits by which it was obsessed; while the second commandment prepared the way for the appreciation of the spirituality of God. The Preface to the Decalogue presents Jahweh as the God of grace and of history, and the knowledge of this God is attainable by everybody, as the service of Him rests on the demands of conscience. Thus magic and priestcraft wither before Him.

In his discussion of 'The Paradise Story of Ezekiel 28,' of the essential part of which

(vv.¹²⁻¹⁹) he gives an admirable verse translation, Professor G. A. COOKE points out its relation to, and distinction from, Gn 3, Is 14, and the Adapa myth, noting that in the Ezekiel story, where the purifying process has not been carried so far as in Genesis, the privileged hero dwells both in the Garden of God and on the sacred mountain with the stones of fire, by which we are perhaps to understand the flaming ramparts which encompass the throne of Deity.

Professor HEMPEL, the editor of the *Zeitschrift für die alttestamentliche Wissenschaft*, subjects the Old Testament type of piety to a penetrating analysis. Without minimizing the contrast between the prophetic and the priestly type, he reminds us that there were analogous traits within these contrasted types. Both were inspired by feelings of terror and trust, of fear and yearning: the God of both was awe-inspiring and friendly; and in the cult, as in the prophetic experience, the awful God drew near. But the sorrows of the post-exilic period tended to push God back into the past or forward into the future; the cult did not invariably produce that immediate experience of God which is the heart's blood of religion, and experience tended to be replaced by dogma. Much thinking has gone into Professor HEMPEL's argument, which happily shows the deep affinities between types which have often been violently contrasted.

No question has been more hotly debated in recent years than the date and the implications of Deuteronomy, and to this Professor EERDMANS of Leyden, well known for his revolutionary Penta-teuchal studies, addresses himself. In two important respects he allies himself with current critical opinion, maintaining (1) that Dt 12¹⁴ does not admit the assumption of various sacred places in different tribes, and (2) that the reformation of Josiah was based on Deut., a conclusion which 'stands unshaken.'

In a valuable discussion on 'The Unit in Narrative Literature,' Professor EISSFELDT urges that, important as has been the work done on the treatment of individual narratives, the time has now

come when we should give our attention to the larger contexts, which were to some extent lost sight of by earlier scholars. The individual narratives, as they now stand, often point both backward and forward to large literary units of which they now form a part, and increase our wonder at the broad conception of history already entertained by historians of a comparatively early period. Among many interesting points is that, in one of the documents lying behind the Books of Samuel, David is in the service of Jonathan, not of Saul.

Bauer and Leander's 'Historical Grammar of the Hebrew Language' is trenchantly criticised by Professor A. A. BEVAN, who, in referring to the ancient vocalization of the Semitic languages, drily remarks, 'As for the pronunciation of the Amorites and the H̄abiri, I must leave it to be discussed by those whose knowledge of the past is derived, not from documents, but from intuition.'

Dr. S. A. Cook, in a paper on 'Archæology and the Religion of Israel,' brings forward material, largely derived from numismatics, which goes to illustrate the analogy between certain aspects of foreign religions and features of Israel's religion which are preserved, or sometimes only hinted at, in the Old Testament. One of the most curious archæological finds is that of a zodiac on the floor of a synagogue—a find which, though resting on astral ideas, no doubt received a harmless interpretation.

Professor CAUSSE of Strasbourg contends that the Jewish Diaspora was both earlier and more widely diffused than has been commonly supposed, and that it is a mistake to imagine that the exiles, for example, of the eighth century were lost in the surrounding heathendom without leaving a trace. There was a diaspora at many points in the then known world, and this diaspora, from which some of the literature unquestionably came, exercised a profound influence on Palestinian Judaism. Indeed, it may be said that the Jerusalem of the second Temple came into being as a colony of the Oriental diaspora, and the Wisdom litera-

ture of the Jews betrays an exotic, and more particularly an Egyptian, character. Thus, as the horizons of Judaism widened, any native tendencies within it towards universalism were strengthened.

A long and valuable paper on 'The Poetry of the Psalms,' by Professor GUNKEL, deals the death-blow to the theory which for years has been dying, that the Psalter is entirely post-exilic. So far is this from being the case that, 'all things considered, we may say that Psalm-composition belongs to the earliest period of Israel's history,' like law, saga, etc. For in the pre-exilic period there was unquestionably deep religious experience and marked poetic power: what was to hinder that experience from being expressed poetically, especially in view of the far older Babylonian and Egyptian analogies? The demonstrable history of psalm-composition also points to an ancient origin.

Professor SCHMIDT raises the question whether there are in the Old Testament prayers of persons (falsely) accused of some crime in such a process as is hinted at in 1 K 8^{31f.}, and he answers in the affirmative by pointing to certain psalms, cf. Ps 107¹⁰ 7²⁻⁷ 27⁷⁻¹⁴ and many others, from which it may be inferred that an accused person who was arrested and temporarily imprisoned might in the Temple assert his innocence by calling down a curse upon himself if he spoke falsely. The accused person was often also a sick person, whose sickness suggested to others specific guilt and led to a specific accusation. Hence it is that so many prayers of the type discussed are offered by sick men.

Dr. OESTERLEY discusses the thesis which he amplified in his recent book, that the religion of Israel affected the thinkers of other nations no less truly than it was affected by them, and from a comparison of The Teaching of Amen-em-ope with Proverbs he illustrates Egyptian influence on Israel and Israelite influence on Egyptian thought.

The book concludes with a very suggestive discussion, by Professor J. M. P. SMITH of Chicago,

of the syntax of Gn 1¹⁻³, which issues in the following translation: 'In the beginning, when God created the heavens and the earth, the earth having been a desolate waste, while darkness was upon the surface of the abyss and a mighty wind was beating upon the surface of the waters, then God said . . .'

This objective sketch gives little idea of the

richness and variety of the book or of the gathering whose labours it embodies, and the discussions which followed most of the papers were often as suggestive and valuable as the papers themselves. A record of them, had that been possible, would have considerably enhanced the value of a very valuable volume. But the volume, as it stands, will give Old Testament students much to think of for many days to come.

The Sermon on the Mount.

The Beatitudes.

BY PROFESSOR W. M. MACGREGOR, D.D., GLASGOW.

THE Sermon on the Mount, as Matthew records it, is a greatly enriched and elaborated version of an earlier document which Luke seems to have reproduced (6²⁰⁻⁴⁹) with little change. Matthew has worked into it a wealth of authentic sayings, many of which are found in other connexions in Mark and Luke, and he presents the whole as the first of five collections of the words of Jesus (chs. 5-7, 10, 13¹⁻⁵², 18, 23-25), which were, no doubt, intended by him as a parallel to the Five Books of Moses, the Five Books of the Psalms, and the Five Megilloth (*i.e.* Canticles, Ruth, Lamentations, Ecclesiastes, Esther). These are not accidental or haphazard groupings, so each is concluded with the deliberate formula—'And it came to pass when Jesus had ended these sayings (or parables).' When the Evangelist thus brings together fragments of wholly separate origin (as where 5¹³⁻¹⁶ follows on 5¹⁻¹²) there is at least a presumption that he meant them to be read in sequence as throwing light upon each other. It is possible that he sought to give the Church merely a loose handful of precious stones, but it is more likely that in his own mind these were joined together in a construction.

Certainly in setting forth the teaching of Jesus he could not have chosen any word more profoundly characteristic than Blessed! for Jesus' distinctive message was always a *makarismos*—both a declaring and a making men blessed. Dr. Rendel Harris somewhere says that Jesus had the gift, even in saying Good-day, of making the day good,

and this in varying fashion is recognized at the outset of each of the Gospels. Luke opens his account of the public ministry with the scene at Nazareth (4¹⁶⁻²⁰), where Jesus, in the synagogue, read from Isaiah the promise of a work of healing and comfort on the large scale, and then added: 'To-day this scripture is fulfilled.' To the same effect John begins his record with the symbolic story at Cana, where, at Christ's word, water became wine, stint was turned to abundance, and radiance and exhilaration flowed in. More briefly and bluntly, as his habit is, Mark makes the same point. He tells that Jesus began His work with the same message as the Baptist (1^{4, 15}), only He set it to an entirely different tune; for, instead of John's thunder and alarm, Jesus came preaching the good news about God (1¹⁴)—that His coming to men means not terror and destruction, as John had conceived it, but far extended blessing.

It is not possible in one short article to develop the meaning of all the Beatitudes, but some of them peculiarly demand investigation, especially those in which Luke and Matthew come together, since their differences are instructive. Where Matthew speaks of 'the poor in spirit,' Luke speaks of 'the poor'; where Matthew has 'those who hunger and thirst after righteousness,' Luke simply gives the 'hungry'; and, with a charming departure from the conventional language of the pulpit, Luke reports—'ye shall laugh' for 'they shall be comforted.' Looking at the surface of the two reports, one might suppose that while

Matthew was concerned with spiritual conditions, Luke, at least in the first place, was concerned with material. So Dr. Colin Campbell (p. 217): 'The poor are blessed not because they are poor in spirit but because they are poor: the hungry are blessed and shall be satisfied with food because they are hungry. There is to be a complete reversal of fate, the exalting of those of low estate—the poor receiving good things, and those who now weep rejoicing over their altered lot.' That, as I think, is an overstatement; and yet no one who considers Luke's continuous sympathy with the poor as such will leave this element out of account. It is, of course, possible and even likely, that Jesus pronounced some of the Beatitudes on different occasions and in varying forms. But if we take it that Matthew and Luke derived this part of their Gospels from an earlier source, we may be confident in saying that Luke's barer form is the original, and that Matthew, in compiling his Gospel for the use of preachers and catechists, expanded some of the phrases so as to make Jesus' meaning plain. In Textual Criticism it is accepted as a general rule that 'the briefer is to be preferred to the longer reading'; and certainly in this case it is less likely that 'the poor in spirit' would be curtailed to 'the poor' than that the poor (a word which on its face challenges explanation) would be unfolded and interpreted.

How would this phrase 'the poor' be generally understood within the Palestinian Church? One lesson learned in the course of the Old Testament revelation was that outward prosperity or health was no sure token of the Divine favour. For a time it had been a part of orthodox belief that trouble was always retributive, but in the Book of Job that reading of the ways of God was indignantly and conclusively set aside; and, especially in the later Scriptures, 'the poor' are spoken of as virtually equivalent with the godly. Wellhausen (*Matthew*, p. 13) notes that 'already in Is 29¹⁹ 61¹, and in the Psalms, "the poor" has been sublimated into a religious conception; they are not merely people who have no money, but the godly who, in this world, are disenchanting and oppressed.' Poverty in itself, as we sorrowfully know, may be embittering, narrowing, stupefying; but those who heard Jesus in Aramaic using this word would inevitably import into it a secondary, ethical suggestion, understanding that it was the poor in this later Old Testament sense who were blessed. Thus, though Matthew's added words 'in spirit' are probably a gloss, they are a sound and intelligent gloss, which makes clear a great part of Jesus'

meaning. It may be objected that such an added explanation would have been more naturally expected in Luke, writing for a Roman official like Theophilus; but, for one thing, Luke as a man of letters had a literary conscience, which inclined him to keep faith with the text of the document he was copying.

But more than this is involved. Luke, as has been noted, had an eager sympathy with the poor as such, and a glowing sense of the elements of revolution and upturn in the work of Jesus: 'He hath put down princes from their seat and hath exalted the humble and meek.' Now Jesus' original saying in its challenging bareness was susceptible both of the Old Testament meaning and of this New Testament revolutionary sense. Luke heard in it something like this: 'You, poor waifs and outcasts, against whom every door has long been barred, to you one Door is now open at which you need not fear rebuffs; and in that fact, you are blessed indeed.' Whilst Matthew exhibited the Hebrew meaning in clearness, Luke, with his keen sense of the revolutionary character of the Gospel, protested that he must stand by the Master's spoken word; and to make his protest emphatic, he inserted the corresponding woes (6²⁴⁻²⁶). Thus we may note three stages in the explanation of the Beatitude—the naked word as first spoken by Jesus; the word explicated by Matthew in a religious Old Testament sense; and finally, the word reasserted by Luke without any explanation, in its half-defiant bareness.

The same difficulty arises in connexion with Mt 5⁶ and Lk 6²¹: did Jesus originally speak of a 'hunger for righteousness,' or was His promise designed simply for those who are hungry—for the grim world of the unprivileged and the excluded? Again, as in the previous instance, there is Old Testament authority for the spiritual sense. The Lord 'satisfies the longing soul, and fills the hungry with good things' (Ps 107⁹); 'the soul which goeth stooping and feeble, and the eyes that fail, and the hungry will give thee praise and righteousness' (Bar 2¹⁸). Matthew thus did not need to seek far for justification of his expansion of the Lord's saying; but is this all its meaning? It is not without significance, that whilst Matthew conceives of the light as being kindled for 'all that are in the house' (5¹⁵), Luke twice over (8¹⁶ 11³³) represents it as for *those who are entering in*. He has the urgent, pitying sense of people who are without, and who need to be encouraged with the promise of an open door and the guiding light. But if we thus recognize a twofold reference,

another question remains—what did Matthew mean by hungering after righteousness? Dr. Moffatt, following some good authorities, translates the word by 'goodness,' taking the Beatitude as offered to those who sincerely seek to become better men. This cannot be ruled out as impossible, though when in another passage (Mt 6³³) he translates righteousness by 'goodness'—'Seek ye first the kingdom of God and his goodness,' he will find few to agree with him. John Weiss and others read the Beatitude in a Pauline sense, as giving assurance to the man whose heart's desire it is to stand right with God that he will not be disappointed. In the thirty-second Psalm the poet sings of the blessedness of the man 'whose transgression is forgiven, to whom the Lord imputeth not his sin'; but there is blessedness, says Jesus, even in the longing for such forgiveness and acceptance. There is substantial Old Testament support for this interpretation, as in Ps 24⁵ 132^{9, 16}, Is 54¹⁷ 61¹⁰, where righteousness is used as an equivalent for deliverance or vindication coming from God. 'To hunger and thirst after righteousness' would be thus to long for acceptance and public acquittal from God, and that, clearly, is a possible and a worthy reading of our text. But the Old Testament also suggests one which is still grander. In Ps 51⁴ the poet makes his unreserved confession of fault, 'that thou mayest be justified when thou speakest and be clear when thou judgest,' for above all things he is eager that in the face of the world God should be seen to be righteous. So in Bar 2¹⁸ 'the eyes that fail and the soul which hungered shall give thee glory and righteousness,' *i.e.* shall confess that Thou art in the right. These men were concerned not with what might befall themselves, but only that God's name and character should appear without obscuration or disguise. It scarcely needs to be said that this passionate craving for a theodicy—the justification of God as utterly good and wise and righteous—has largely lost its hold upon the modern mind; and yet in age after age it has broken out afresh. In the Book of Revelation it finds ample utterance. After the eager pleading (6⁹), 'How long, O Lord, the holy and true, dost thou not judge and avenge our blood?' there comes the triumphant outcry (15^{3, 4}): 'Great and marvellous are thy works, Lord God Almighty, righteous and true are thy ways, thou king of the ages. . . . All nations shall come and do homage before thee, because thy righteous acts have been made public.' That is a hunger and thirst after righteousness of a very noble, though it be an unfamiliar, kind; and

though there is no room for dogmatism, the probability is that Matthew in his expansion of the Lord's Beatitude was thinking not so much of a man's desire for personal goodness as of his passion for seeing God gloriously acknowledged in His universe, or for that recognition and acquittal which is reserved for those who love Him.

The other of the Beatitudes which calls for separate note is the blessedness of the pure in heart: 'They shall see God,' says Jesus. The first suggestion for our ears and hearts is unquestionably of that immediate vision after which devout souls in all ages have longed; and in substance this remains central in the promise, whatever changes in the metaphor or the method may be involved. Philo speaks of those who persevere in their high quest 'until they see That which they have desired.' 'With the flash of one hurried glance,' says Augustine, 'I attained to the vision of That which is, and at last I saw Thy invisible things.' Repeatedly he deplores the shortness of these moments of seeing: 'I could not sustain my gaze: my weakness was dashed back, and I was relegated to my ordinary experience'; 'I could not stand still to enjoy my God, but was swept up to Thee by Thy beauty, and again was torn away by my own weight, and fell back with a groan into the world of sense'; on that immortal evening at Ostia with his mother he tells how the vision passed, 'and we heard again the babble of our own voices.' As this vision is the crown of our human attainment, so its brevity and transience are a constant burden to great souls: 'now we see in a glass, darkly; but then face to face: now we know in part; but then we shall know as also we are known.' And of this craving and contention Jesus says that satisfaction is sure for the clean-hearted: they shall see God's face. So much is clear; but the likelihood is that Jesus in the words He employed pointed His simple hearers to something equally simple. In 2 S 14^{24, 28, 32} 'seeing the king's face' recurs as a popular phrase for coming to his presence; and the same familiar metaphor meets us in the Psalms: Ps 11⁷, 'Jehovah is righteous, he loveth righteousness, and the upright shall behold his face.' That is based on the practice of an Eastern court; and in word and idea it lies close to the saying of Jesus; so in Ps 17¹⁵, and, with a slight change of image, in Ps 24^{3, 4}. And thus in this Beatitude a grave note is sounded. The Gospel assures the fullest chance even to the unprivileged and the outcast; but not to the neglect of character. This verse is one of Matthew's treasures; and it is not without significance that, later in his

Gospel, when he relates the Parable of the Banquet, though he is as liberal as Luke in representing the wisdom of the invitation, he adds a fragment of another parable (22¹¹⁻¹³). The summons is without restriction, to bad and good alike (v.¹⁰), but for every guest the wedding garment is required. Grace certainly is universal but not at the expense of ethics; and it is impressive to find this note struck even in the list of the Beatitudes.

One important general question is often raised about all the Beatitudes—Is their promise for the present or only for the future? Do they speak of a good to be awaited or of one which even now may be enjoyed? On the surface the future seems to predominate: men *will* be comforted and satisfied, and in view of this they can endure hardness. The present tense in vv.^{3, 10} has no great force on the other side, for if Jesus spoke in Aramaic He probably would use no verb at all; and in any case, the present might be nothing more than a present of assured expectation. Claude Montefiore accordingly takes the futures as determining the whole passage. 'The Beatitudes show that the Kingdom at present is only a heavenly treasure, which as yet can only be hoped for, yearned for, believed in. The poor and oppressed are not happy now, they are to be accounted happy since they are heirs of a Kingdom which will assuredly be theirs.' This raises questions of the interpretation not merely of words and grammatical forms, but of the modes of Christian feeling. In his First Epistle (1⁸) when Peter says of the persecuted Christians that they 'exult, although now for a little while, if it must be, they are distressed by manifold trials.' Alford reads that word 'exult' in 'a quasi-future sense'; Blass calls it 'a present of confident expectation'; Windisch says that 'the exultation and the short-lived distress are not simultaneous.' But is that certain? Paul claims for himself and his fellow-preachers that though 'sorrowful they were always rejoicing' (2 Co 6¹⁰); Jesus declared that those who were reproached and persecuted and slandered for His sake were happy, and He bade them 'rejoice and exult' (Mt 5¹²); and Peter repeats the Master's word (1 P 4¹⁴), adding that 'the spirit of glory' rests upon all such. That note of victorious gladness sounds and resounds throughout the New Testament, which surely is the most buoyant book that ever was written. And Montefiore (p. 484) acknowledges this as fact, and says without undue regard for self-consistency: 'Whatever the reasons given for the assertion that certain classes

of persons are happy, the emphasis lies here upon the fact that they are so . . . and in this present happiness lies the originality of these Beatitudes.' So the blessing, it seems, is not all deferred.

One consideration of weight may be added in view of the succeeding paragraph (vv.^{13, 16}). Clearly it is possible that nothing binds the sections to each other, but it is likelier that Matthew intended or imagined a connexion. If vv.³⁻¹² are read in an exclusively future sense, without any present realization, how is any natural passage to be found over to vv.¹³⁻¹⁶, which are directly missionary? But if the Beatitudes convey the assurance of gifts of light and health and satisfaction in this present time the sequence is obvious. In virtue of these gifts from Jesus, the Church possesses energies of infection by which the world is bettered. In opposition to any narrowly apocalyptic reading these verses present the world as having a future and as susceptible of improvement, whilst Christ's friends are thought of as having a function in and for the world, and a Divine equipment to match it.

On the detailed interpretation of the verses there is little need to dwell, for Christ's metaphors of salt and light and the hill city explain themselves. In spite of Job 6⁶ and Rev 3¹⁸ there is a touch of the comic in Montefiore's suggestion that 'as salt is to food in general, so should the disciples be to the world: they are to make it, as it were, palatable to God, by giving a higher morality and religion to the world.' That is scarcely an example of exegetical tact. Salt is that which hinders putrefaction, and its gospel analogue is meant to keep society sound and wholesome. But that function can never be discharged by men who have sunk to the level of the society about them. Holtzmann suggests that the saltless salt refers to the Dead Sea deposits, when the salinity has been washed out by heavy rains, and of this geographers and scientists may judge. But Christ's point is clear, that the Church's influence tells through its unlikeness to the surrounding society. Have salt in yourselves, He said again (Mk 9⁵⁰). The same point is involved in both the other metaphors—of hilltop and lampstand. Jesus never counselled ostentation, but in good living there must be nothing timid or shamefaced. There is an element of the conspicuous, of marked and appreciable difference which He required of His followers, if their work is to be done. You must 'have your behaviour noble among the Gentiles,' says Peter (1 P 2¹²), 'that they beholding your good works

may glorify your Father who is in heaven.' 'The church of the living God,' says Paul (1 Ti 3¹⁶), 'is pillar as well as support of the truth,' making it not only secure but conspicuous. A lamp is kindled in order that it may give light, says Jesus ;

and if we are entitled to read these two sections together, we must add that the secret of the radiant goodness which helps men thus is found in the present receiving of the blessings of which the Beatitudes speak.

Commentaries on the Old and New Testaments.

BY PROFESSOR ARTHUR S. PEAKE, D.D., MANCHESTER.

II.

I PASS ON now to speak of the commentaries on individual books or groups of books.¹ On Genesis the outstanding exposition is Gunkel's (*HK*). Adopting the accepted critical analysis, and indeed extending it, and at one with the Grafians in their post-exilic dating of the Priestly Code, he had a keen sense for the primitive features in the earlier narratives. He exhibited fine appreciation of literary values, remarkable aptitude for tracing the affinities and the developments of myth, a gift of penetrating and sympathetic interpretation. His commentary opened a new era in exegesis. Dillmann's work was learned, comprehensive, and laborious, but Gunkel far surpasses it in its faculty of entering into the thoughts and feelings of the writers. Holzinger's contribution to *KHC* was a very useful compendium, earlier than Gunkel but still worthy of consultation. It was strong in its critical analysis. The author has written on Exodus, Numbers, and Joshua in the same series. Procksch's Genesis (*KAT*) is more recent and is a good and thorough piece of work, though not in the same class with Gunkel. König published an independent commentary. The author is one of our most learned Old Testament scholars, a great philologist with an almost unrivalled knowledge of the literature of Old Testament scholarship, an adherent of the Grafian criticism, but much more conservative with

reference to the historicity of Biblical narratives and the history of the religion than most scholars. He is apt to occupy too much space with polemic, sometimes on rather insignificant points. Our best British commentary is Skinner's (*ICC*). It has been much influenced by Gunkel, but is fully abreast of all the relevant literature. It is characterized by fine scholarship and great sanity of judgment. Driver (*West. C.*) pays much attention to the question of Genesis and modern science ; but the notes are rather meagre, and the general standpoint is rather that of Dillmann than that of Gunkel. I imagine that the substance of it dates back to the pre-Gunkel period. Bennett (*Cent. B.*) and Ryle (*CB*) are both excellent.

Baentsch's Exodus, Leviticus, and Numbers (*HK*) is a masterly work. Dillmann's Exodus and Leviticus has been revised by Ryssel and is full, accurate, and competent. Holzinger's Exodus and Numbers are worthy companions of his Genesis, and Bertholet's Leviticus and Deuteronomy (*KHC*) are also excellent. For Exodus and Leviticus in the *ICC* we have still to wait, but McNeile (*West. C.*) and Driver (*CB*) on Exodus are both valuable contributions, the latter being in my judgment much better than the author's Genesis. Bennett's Exodus (*Cent. B.*) is good but too brief. On Leviticus, Chapman (*CB*) is excellent. The book was translated and annotated by Driver and White in the *Polychrome Bible*. Leviticus and Numbers were combined in Professor A. R. S. Kennedy's commentary (*Cent. B.*). The author's great authority in Hebrew archæology lends special value to his work, but the commentary is too short. On Numbers much the fullest commentary is by G. B. Gray (*ICC*) ; but it may be usefully supplemented by Binns (*West. C.*) which is quite recent, and takes account of much work published after

¹ I use *ICC* for *International Critical Commentary*, *CB* for *Cambridge Bible*, *Cent. B.* for *Century Bible*, *West. C.* for *Westminster Commentaries*, *EGT* for *Expositor's Greek Testament*, *HC* for *Handkommentar zum Neuen Testament*, *HK* for *Handkommentar zum Alten Testament*, *HNT* for *Lietzmann's Handbuch zum Neuen Testament*, *KHC* for *Kurzer Handkommentar zum Alten Testament*, *Mey* for *Meyer's Kommentar zum Neuen Testament*, *SNT* for *J. Weiss's Die Schriften des Neuen Testaments*, *ZK* for *Zahn's Kommentar zum Neuen Testament*.

Gray's work was written. McNeile (*CB*) is good but rather disappointing in its brevity. On Deuteronomy, Steuernagel's new edition (*HK*) is an improvement on the old, which was written rather as a supplement to Dillmann than as a complete work. König (*SK*) contains much valuable material and a full introduction. Driver (*ICC*) is our standard work, resting largely upon Dillmann; but G. A. Smith (*CB*) is much more recent and very full and thorough. Wheeler Robinson (*Cent. B.*) was greatly hampered for space by the necessity of including Joshua in his volume. But so far as is possible the commentary is good.

On Joshua we have also Bennett in the *Polychrome Bible*, and G. A. Cooke in *CB*, in which series his Judges also appears, both of them excellent. On Judges we have two commentaries of the first rank, G. F. Moore (*ICC*) and Burney. The former is one of the most brilliant volumes in the series, and though published nearly a third of a century ago, still remains very valuable. The editor also undertook Judges for the *Polychrome Bible*. Burney's volume is very thorough and remarkably fresh. It contains a great deal of valuable historical matter ranging far beyond what would be anticipated in a commentary on Judges. The modern criticism of Judges, as of Samuel, owes much to Budde, who has contributed the commentaries on both books to *KHC*. Nowack has also done both books in his series with the competence we expect from a scholar so well equipped and experienced. Thatcher's Judges and Ruth (*Cent. B.*) is good so far as it goes, but is unduly brief. Ruth is combined with Judges by Nowack and Cooke. In *KHC* the five Megilloth are taken together, Bertholet dealing with Ruth. H. P. Smith contributes the Commentary on Samuel to the *ICC*, good but now rather old. A new treatment in the *Cambridge Bible* has been long overdue. A. R. S. Kennedy is the editor in the *Century Bible*. The length of the text has curtailed the extent of the notes. Specially valuable for its philology and textual criticism, and in the second edition for its discussion of topography, is Driver's *Notes on the Hebrew Text of the Books of Samuel*, owing a good deal as most other modern works on the subject to Wellhausen's *Der Text der Bücher Samuelis*. A parallel volume on Kings was written by Burney. It was a careful piece of philological and critical work but gave little promise of the qualities exhibited in his Judges. Skinner's commentary (*Cent. B.*) is as admirable as its limits will permit, and Lumby's contribution to the *Cambridge Bible* has fortunately been superseded by W. E. Barnes.

Kittel's long preoccupation with the History of Israel made his choice for Kings and Chronicles in *HK* very fitting, and both books are also taken by Benzinger, the distinguished authority on Hebrew Archaeology, in *KHC*. Kings is unfortunately still missing in *ICC*, but Curtis and Masden have contributed a comprehensive volume to the series on Chronicles. W. A. L. Elmslie has prepared a substantial volume on Chronicles for *CB*, including some material from an early edition by W. E. Barnes. W. R. Harvey-Jellie did Chronicles for *Cent. B.* In the same series T. Witton Davies took Ezra, Nehemiah, and Esther, and the treatment is much fuller than in the preceding volume. Batten has dealt with Ezra and Nehemiah in *ICC*, and Ryle in *CB*, both substantial contributions. Siegfried is responsible for Ezra, Nehemiah, and Esther in *HK*, Bertholet for Ezra and Nehemiah, and Wildeboer for Esther in *KHC*. Paton's Esther (*ICC*) is a solid piece of work. Streane in *CB* is brief but scholarly.

On Job, as is natural, there are several commentaries of outstanding quality. The older exegesis was worthily summed up by Dillmann. Duhm's exposition (*KHC*) was singularly penetrating and sympathetic, and his critical position seems to me generally sound. Budde's treatment (*HK*) was distinguished and fresh, but unhappily marred by his refusal to recognize that the speeches of Elihu constituted no part of the original book, and by the consequences of that refusal. In English our standard work is Driver and Gray (*ICC*). Special attention is paid to the philology. The exegesis is carefully done and the critical position balanced. The commentary by C. J. Ball is very learned; it is specially intended for Hebrew scholars. The editor's wide Semitic knowledge, especially in cuneiform, is much in evidence. Textual criticism has great prominence and is frequently drastic. Except for its sounder criticism, A. B. Davidson's volume in *CB* seems to me much inferior in quality to his earlier commentary, which, to our great loss, was never completed. J. Strahan's independent volume draws largely from Duhm and is a useful piece of work. Gibson in *West. C.* seems to me distinctly one of the weaker volumes of the series. Büttenwieser's commentary is learned and thorough; but his critical theories are very precarious. For the sake of completeness I may mention my own commentary in the *Cent. B.*

The Psalter has naturally attracted numerous expositors, but I find commentaries on the Psalms generally disappointing. Probably this is in the nature of the case. In English Cheyne (*N.B. 1st*

ed.). in German Gunkel, perhaps exhibit best the qualities which fit the expositor for this difficult task. Cheyne's commentary was written rather to supplement Delitzsch and Ewald than to provide a complete interpretation; but even so it remains a classic of exposition. Briggs in *ICC* is full and useful, providing a good deal of help for students of the original; but it was scarcely a task for which the editor was ideally fitted. Kirkpatrick (*CB*) is compact and reasonably full; W. T. Davison and T. Witton Davies in the *Cent. B.* are briefer, but good within their limits. Of Duhm (*KHC*) I have already spoken. Baethgen in *HK* was a thorough piece of work; it has been replaced by Gunkel. Owing to its extent the latter commentary was published without the Introduction, which is to be specially devoted to the study of the literary types in the Psalter. The first half of this has just appeared. Kittel in *SK* has found deserved acceptance. König has also treated the subject recently from his standpoint in a large volume.

Proverbs is a tantalizing book for the commentator. Toy's volume in the *ICC* is thorough and competent; Perowne's in *CB* is slight and not satisfactory, and Currie Martin's treatment (*Cent. B.*), while good and interesting, is limited by the inclusion of Ecclesiastes and The Song of Songs in the same volume. Frankenberg (*HK*) is excellent. Wildeboer (*KHC*) is not quite in the same class. On Ecclesiastes Barton (*ICC*) is learned and well balanced, the theories of radical dislocation (Bickell) and of successive expansions by different writers (P. Haupt, Siegfried) are set aside. Plumptre contributed a fascinating commentary to *CB* which has now been replaced by Lukyn Williams, in an excellent volume, which stands high in the series. Siegfried (*HK*) presents an improbable theory of the origin of the book; but it is a notable contribution to its interpretation. Perhaps the best commentary is the French exposition by Podechard, which is very full and thorough. The older view of the Song of Songs as a drama celebrating the fidelity of the Shulamite to her shepherd lover in spite of the blandishments of Solomon is maintained by Andrew Harper (*CB*), but rejected by Currie Martin, who expounds the now generally accepted theory of Budde that the book contains a collection of wedding songs, sung during the 'King's Week.' Budde himself has written the exposition for *KHC*, and Siegfried has followed the same line in *HK*.

Of British writers on Isaiah we are indebted above all to Cheyne. He returned to the subject in book after book. His monumental *Introduction*

falls outside our scope; but his *Isaiah Chronologically Arranged*, his *Prophecies of Isaiah*, his contributions to the English and Hebrew *Polychrome Bible* constitute a notable addition to the criticism and exegesis of the text. His *Prophecies of Isaiah* presupposes Ewald and Delitzsch, but his notes are a landmark in the interpretation of the book. The *Polychrome* editions, especially that of the Hebrew text, contain valuable matter, but they are not on a level with his earlier work. The best complete commentary in English is the second edition of Skinner's contribution to *CB*. It is strong alike in exegesis and in Biblical theology. Whitehouse (*Cent. B.*) is good, particularly on the historical side; but it is briefer and less recent. Wade (*West. C.*) is also excellent. Gray (*ICC*) is, so far as at present accessible (chs. i.-xxvii.), the standard treatment of the subject. A new edition of G. A. Smith's volumes in the *Expositor's Bible* has just been published. In the main the author stands by the general position taken in the first edition in criticism and in the discussion of the Servant problem. A complete translation of xl.-lxvi. is given, and some account is taken of the work of scholars during the last forty years, though much less than I had hoped. In German there are several notable commentaries. Duhm's (*HK*), first issued in 1892 and now in its fourth edition, opened a new era alike in the criticism and the interpretation of the book. It has left a deep mark on nearly all the later literature, even where its more extreme positions have been rejected. I need not repeat what I said about his qualities in the first article. Marti has carried out Duhm's principles with more rigour than Duhm himself, and followed him very closely where he has not shot beyond him in his main results. He diverges from him on the Servant problem, defending rightly, as I believe, the identification with the empirical Israel. A much more conservative treatment is given to the problems by Kittel in his revision of Dillmann. König has recently published an independent commentary which takes its place by the side of his Genesis and Psalms. I have not thought it worth while as a rule to call attention to Strack and Zöckler's Commentary, but I might make an exception for Orelli's Isaiah and Jeremiah and Minor Prophets in their most recent editions. In French there is a fresh and suggestive volume by Condomin, laying special stress on a strophic theory. The annotations are rather meagre. I understand that a second edition is in preparation.

Jeremiah had been unduly neglected by British commentators till comparatively recently.

Cheyne's exposition in the *Pulpit Commentary* appeared more than a quarter of a century before my own (*Cent. B.*), which was published in 1910-12. Streane (*CB*) in its second edition marked a considerable improvement on the first edition, and Binns (*West. C.*) is an excellent piece of work written from the standpoint of Professor Kennett. I am not including translations in this survey, but an exception should be made in the case of Driver's *The Book of the Prophet Jeremiah* because it contains notes, in addition to the valuable rendering of the text. Germany has been especially fruitful from the time of Hitzig onwards. Graf's commentary was a great work in its day, and still, though nearly seventy years old, repays consultation. As compared with more recent commentaries it is astonishingly conservative. Wellhausen wrote no commentary on Jeremiah, but his remarkable study of him in his *History of Israel* opened the way for a new approach. Giesebrecht (*HK*) was the first in the series of recent great commentators, but in spite of his valuable pioneering work, I think that even in its second edition it scarcely reaches the level attained in some of his other books. Duhm (*KHC*) made a contribution of exceptional value to the estimation of the prophet and the interpretation of his utterances, but those utterances were sadly reduced in number in deference to his metrical theory (though less so than by N. Schmidt and G. Hölscher), and he was less appreciative of much that he regarded as later—especially the New Covenant passage—than could have been wished. Indebted though I was in the preparation of my own work to Graf and Giesebrecht, and still more to Duhm, I found myself much more fully in sympathy with Cornill's commentary, which ranks among the very best expositions devoted to any Old Testament book. If in some respects it falls short of Duhm it is superior in its balance, its freedom from arbitrariness, subjectivity, and rigour. This masterly work is a model of what a great commentary should be. And now Volz (*KAT*) has won a worthy place in this great succession; his commentary is specially valuable, both for his independent work and for the account it takes of developments since Cornill's work was published. A second edition is in preparation. In French we have Condamin's commentary, which I greatly value. Lamentations has often been included with Jeremiah by British commentators. It is so in *CB* and *Cent. B.* It still awaits treatment in *ICC* and *West. C.* In German excellent expositions have been supplied by Löhr (*HK*) and Budde (*KHC*).

On Ezekiel, Davidson (*CB*) and Lofthouse (*Cent. B.*) have written excellent commentaries; I have already indicated that Redpath (*West. C.*) entirely fails to rise to a great and difficult task. Of the German commentaries it is still worth while to mention Smend in the *Exegetisches Handbuch*. Cornill's *Das Buch des Propheten Ezechiel* is very largely occupied with the restoration of the very corrupt text, and in this respect his work was epoch-making. But it contains not a little valuable exegetical matter. On the exegesis three commentaries of great merit should be mentioned: Kraetzschmar (*HK*), Bertholet (*KHC*), and Herrmann (*KAT*). The book has till recently been regarded as lifted above doubts of authenticity. But several scholars have recently found considerable interpolations in it, and Hölscher has reduced the genuine element to small dimensions. His book is not a commentary, though naturally it contains a good deal of textual and exegetical matter, and the next commentary on Ezekiel will have to reckon very thoroughly with it. For this we in Great Britain look forward specially to Professor G. A. Cooke's long anticipated volume in *ICC*. Presumably it will represent a much less radical standpoint. It is unfortunate that Herrmann had not Hölscher's work before him.

On Daniel, we are now fortunate in possessing Montgomery's contribution to *ICC*. Excellent in criticism and interpretation, it is specially valuable for its treatment of the philology, which is unusually thorough. A. A. Bevan's volume was especially strong on this side, but important new discoveries have added greatly to our material for the solution of the problems. For the English reader the best and most comprehensive commentary is Driver (*CB*), and with this may be taken Charles (*Cent. B.*), which has behind it the editor's prolonged study of the Apocalyptic literature. On the conservative side, C. H. H. Wright was the author of *Daniel and his Critics*. In German, Behrmann wrote a fresh, learned, and independent commentary more than a third of a century ago. Marti's work (*KHC*) is excellent, though rather radical in its treatment of the text and too brief. If Behrmann could say in 1894 that on the philological side every commentary older than ten years was antiquated, much new material, especially the Elephantine papyri, has come to light in recent years, and the suggestions as to the pre-Maccabean origin of the narrative chapters has found fuller expression. On both these accounts Montgomery's volume is specially welcome.

It had been arranged that Harper should under-

take the Twelve Prophets for the *MC*. He published only Amos and Hosea, but his premature death compelled him to leave the rest of the task undone. Professor J. M. P. Smith completed his commentary on Micah and wrote those on Zephaniah, Nahum, and Malachi. J. A. Bower undertook Obadiah, H. G. Mitchell Haggar and Zephaniah, and W. H. Ward Habakkuk. In the main, these commentaries are thorough. That on Habakkuk is an exception. The critical problems are extremely difficult, but the discussions of these and the exegesis are far too meagre. To the *Century Bible* R. F. Horton has contributed a sympathetic and attractive exposition of the first six of the twelve prophets, while Driver has dealt with the last six. In the *Cambridge Bible the Minor Prophets* have been dealt with by a number of scholars. Hosea and Micah were done by Chayne many years ago, and have been neither revised nor replaced. But they have still a value of their own. H. C. O. Lancaster has edited Obadiah and Jonah, and adapted to the Revised Version Driver's Commentary on Joel and Amos and A. B. Davidson's on Nahum, Habakkuk, and Zephaniah. In the *Westminster Commentary* Edghill's Amos has been completed by G. A. Cooke. Its excellence increases our regret for the loss of an accomplished scholar. G. A. Wadd has combined in one volume good expositions of Micah, Obadiah, Joel, and Jonah. G. A. Smith's treatment of the Twelve Prophets in the *Expositor's Bible* was, I think, from the student's point of view an advance on his Isaiah. A new edition is seen to appear. It is an interesting fact that in the great German series the editor has generally reserved the Twelve Prophets for himself. So Nowack in *HK*, Marti in *KHC*, and Sellin in *KAT*. Great impetus was given to the criticism and exegesis by Wellhausen's *Die Kleinen*

Propheten, a book valuable and suggestive out of all proportion to its size. Nowack was greatly influenced by it; indeed, his loyalty brought him some rude remarks from Wellhausen which were not unnaturally much resented. The third edition has been considerably revised. Marti's work was here as elsewhere on a high level of competence, but marred by his excessive radicalism alike in lower and in higher criticism. Duhm published first a translation, and then a short but important volume of annotations, practically passing over Habakkuk, to which he had recently devoted an independent commentary. Perhaps the most notable of all the expositions is Sellin's in *KAT*. Written with full knowledge of his predecessors' work, it is yet very fresh and stimulating, rich in the results of his own research, insight, and imagination. His work is indeed at times too imaginative; and while he holds his views with great confidence, he not infrequently changes them. Hoonacker published a learned French commentary twenty years ago, in the Roman Catholic series.

While I have limited myself strictly to commentaries, it is not to be forgotten that a good deal of exegetical work is to be found in articles and monographs. The very rich literature on the Servant of Yahweh is an outstanding example. Works on Biblical Theology and the History of Hebrew religion, special discussions of the doctrines of God and of man, of sin and salvation, of the Messianic hope and existence after death, expositions of Hebrew ethics, may all yield useful material. Biographies and character sketches of Biblical personalities may be found useful. But it should be remembered, on the other hand, that frequently the best contributions on any particular topic of criticism, history, or Biblical Theology will be found in commentaries.

Literature.

PUBLIC WORSHIP.

THE conduct of public worship is a subject that is increasingly engaging the attention of both pulpit and pen in the non-liturgical churches. The Church of England has the matter settled, so far as the general order is concerned. It has its own problems, as everybody knows, but the 'Orders of Morning and Evening Prayer' decides many things for the

Church of England minister. It is different in the Free Churches in England, and in all the non-Episcopalian Churches in Scotland. In all these bodies the conduct of Divine Service has been in the hands of the minister, and the whole atmosphere and arrangement of the service have been a matter of his individual taste and capacity and devoutness. The result has often been admirable when the minister is a good and able man. But when he

has been good but not able, the result has often been depressing. And in any case the fact that congregations are dependent on the condition and the devotional competence of an individual is not an ideal state of things. Hence the development in recent times of keen and wide discussion of the best ways to improve things. The privilege of free prayer is so precious that it must be retained. But how to introduce order and dignity and fullness of devotional meaning into the worship without a completely fixed ritual is a difficult problem.

The Rev. J. R. P. Sclater, D.D., of Toronto, was asked to deliver the Lyman Beecher Lectures on Practical Theology at Yale in 1927, and chose this as his subject. The lectures are now published under the title *The Public Worship of God* (Hodder & Stoughton; 7s. 6d. net). Dr. Sclater is as qualified as any one to undertake the task. He was for some time in the Presbyterian Church of England, then in the United Free Church of Scotland, and is now minister of the Old St. Andrew's Church, Toronto. He has thus had a wide experience. He is also a man of his time. And he has been a very successful and popular preacher.

It would in any case be interesting to hear what such a minister has to say on the conduct of public worship. And, happily, Dr. Sclater resolved at the outset to keep close to his own experience and give us what he had learned in his various pastorates. The result is a book which ministers will read with profit, however much they may differ from the lecturer. And no doubt many will differ. To take one instance, we very much question the validity of his psychology of the ordinary worshipper. He takes the religious movement of the race as a whole, as displayed in the Bible, as his guide, and then he thinks we should pass in the service from fear to awe, from awe to joy, and from joy to love. Is this sound? Surely we do not need to go back to the beginning of the religious development at every service. We live in the light and joy of what Christ has brought. And many people will claim that the very keynote and exordium of all worship now must be Praise.

However, that is a detail. There are many valuable things said here which will help the preacher if he will listen to them. One is the insistence on the observance of the Christian Year. Another is the statement that Holy Communion ought to be either very seldom or every Sunday. The observance once a month or once a quarter 'falls between two stools.' Another is the reminder of the absolute necessity for the preacher of close contact with his people. In these, and many other

ways, Dr. Sclater gives us wise and fruitful counsel. A man of his resilient personality could not help being provocative, and he trails his coat often enough to invite a controversy. But his book is both suggestive and helpful, and will do a great deal of good in promoting a more reverent and orderly conduct of the worship in the sanctuary.

AN EARLY APOLOGIST.

It is one of the best results of modern scholarship that a most interesting and valuable ancient writer has been rescued from the obscurity of ages and restored to the place which his merits deserve. The dialogue Octavius by Minucius Felix is one of the best of the early Apologies, and much better than some that appeared later. The writer of it is the most elegant of early ecclesiastical authors, and none discerned more clearly the fundamental issues that lay between Christianity and the serious elements of ancient religious thought. We cordially recommend this handsome volume—*Minucius Felix and his Place among the Early Fathers of the Latin Church*, by the Rev. H. J. Baylis, M.A., D.D. (S.P.C.K.; 15s. net). It is a very scholarly work. The translation is felicitous, and the discussion as to whether Minucius or Tertullian wrote first is ably, and we think convincingly, conducted to the conclusion that the prime place goes to Minucius.

We congratulate the S.P.C.K. very gratefully and very cordially on this fine enterprise which is bringing to the knowledge of modern students so many of the valuable works of antiquity which were practically inaccessible.

THEISTIC MONISM.

What is the relation between our minds and our bodies? Mr. Joseph Evans, M.A., in his book *Theistic Monism* (Macmillan; 12s. 6d. net), thinks that if we could answer this question we should get a solution of all our problems—our views of 'religion, morals, and education,' of God, freedom, and immortality.

He therefore applies himself to his work with the sense of a high vocation. Whatever view we may have of his conclusions, we honour the seriousness and solemnity with which he investigates and seeks to solve his problem. He reviews all the different theories with great knowledge, fairness, and critical acumen—Materialism, Parallelism, Interactionism, Spiritualism—and finding them each in turn defective and unsatisfactory, reaches a monistic theory in the light of which he expounds the great

problems of God, freedom, life, and destiny. Here we have an attempt to rehabilitate pantheism in its best sense, but a pantheism with a very decided dip towards materialism. 'Consciousness is a state of the living organism. It depends entirely upon the co-ordination of physical forces. Psychical process is after all physical process, since the successive modes of the conscious state are due to changes of co-ordination of the physical forces' (p. 166). 'Consciousness cannot be credited with activity . . . there is but one process of change—that which we call the physical' (p. 192), 'the mind is a part of the body.' Sentences like these abound throughout the volume, not as accidental accretions to the author's reasoning, but as forming the very staple of his argument, and we find difficulty in distinguishing this from materialism.

The author maintains that our views of matter have changed, that scientists are considering the universe as a system of energy, and that there is nothing in the nature of this energy inconsistent with the possibility of the evolution of a conscious being within and from it, and he concludes: 'If these positions are sound there is but one system of energy concerned, *that which we call physical*—and the dualism of mind and body has disappeared' (p. 297). Most men will feel that this is a very heavy price to pay to lay the ghost of dualism; and they will be less disposed to accept the offer when they realize the consequences. One of these is stated as follows: 'This leads us to believe that all which appears to us as evil would be found to be quite reasonable could we view it *sub specie aeternitatis*' (p. 300)—a conclusion which makes shipwreck on the moral consciousness of man. After all is said, there are sins and crimes which no species of *aeternitas* can justify; and a theory that leads to such a conclusion has got into some kind of false bypath.

Another consequence is stated as follows: 'If there were a heaven it would have to be sufficiently related to this realm to admit of our passage from the one to the other. And if it were so related this realm would not be a universe: it would not turn as a unit self-contained and self-sufficient' (p. 312). So in order to keep inviolate the great doctrine of the conservation of energy immortality must go, unless indeed—which seems unlikely—psychical research will find this heaven for us.

Such are some of the conclusions that do accompany and flow from the theory of theistic monism elaborated in this volume, and after paying our tribute of admiration to the learning and reasoning of the book we feel inclined to say *Non liquet*—not proven.

THE CHURCH OF TO-DAY.

Mr. Bruce Barton has followed up his two previous books, 'The Man Nobody Knows' and 'The Book Nobody Knows,' with a third which ought to have been called 'The Church Nobody Knows,' but is actually called *What Can a Man Believe?* (Constable; 3s. 6d. net). This book has been written in response to a truculent letter the author received from a business friend who challenged him to write an honest book which would answer five questions: (1) Would the world be better or worse off if it should abolish religion? (2) Has the Church done more harm than good? (3) Of the various religions now extant, which is the best? (4) What few simple things, if any, can a business man believe? (5) If there is to be a 'faith of the future,' what kind of faith will it be?

The book follows these lines, and answers these questions. The popularity of the previous volumes will secure Mr. Barton a wide hearing. And this is all to the good. For his book is essentially an orthodox defence of the Christian faith and (with all deductions) of the Christian Church. He has no difficulty in showing, for example, that as a mere matter of fact the Church salvaged what was precious in the old days to found a new civilization, that it has been the fount of faith and courage and kindness and hope to countless millions, that all through it has inspired the finest characters, that it has given us democracy, and education, and the higher feelings on which all social work for the oppressed has been founded, and finally, that it is the one institution to-day that helps to make men dissatisfied with themselves and aim at higher things.

Similarly Mr. Barton has no difficulty about which is the best religion. It is rather surprising for that very reason that, when he comes to state the 'few simple things' a business man can believe, he confines himself to what may be called natural religion and makes no mention of Christ. Perhaps this was deliberate and meant to outline merely the essentials of all religion. But it is inadequate from a Christian point of view. However, we need not grumble too much, for the book before us, slight as it is, contains excellent apologetic, and that of the kind that will appeal to the modern business man. The book is to be received with gratitude. It is unconventional. It is on very 'popular' lines. All the better. It will be read by thousands who will not look at a heavier and more complete defence of religion. The book can do nothing but good. And if its view of the Church of to-day is in many ways unfavourable, the author

at least gives us his own suggestions for a better Church. There is a fine honesty about the book that is attractive.

ST. PAUL AND PAGANISM.

St. Paul and Paganism (T. & T. Clark; 10s.), by the Rev. Thomas Wilson, B.D., Minister of the Parish of Stow, Midlothian, comprises the Gunning Lectures delivered at the University of Edinburgh in 1926. The 'pagan background' of the New Testament has been yielding up many of its secrets to the diligent research of our generation, and, as a consequence, offers almost year by year an ever-increasing field of study. Mr. Wilson has not been deterred by the already great magnitude of the field, but has closely followed the work of the investigators, and has succeeded in presenting to us a clear, interesting, and up-to-date account of their positions and conclusions. For this we are greatly indebted to him; and this, rather than the thesis he supports, constitutes the chief value of his book.

What is the thesis? It is neither the view that St. Paul was quite independent of his pagan environment, nor the view that his theology was wholly determined by it, but the middle view (such as is advocated by Professor H. A. A. Kennedy) that St. Paul and his theology can be properly appreciated by us only if we are acquainted with the beliefs and practices of the contemporary paganism. It is a reasonable enough thesis; the difficulty is to estimate the amount of the pagan influence, and, in particular, how far a parallelism of terms points to a real interconnexion of ideas and customs. In matters sacramental, for instance, Mr. Wilson allows that Christianity was only a new current in the mighty river, a higher branch in the great tree, of the general religious life of humanity. But even so, it is far from easy to define the new and higher element in Christianity, and this difficulty is patent throughout Mr. Wilson's volume.

While the volume treats of the pagan environment generally, it is particularly informative on some subjects that have hardly as yet been sufficiently popularized, such as the Hermetic Literature and the Pagan Guilds. Due space is given to the conception of the Saviour, and to matters sacramental and eschatological. References to authoritative writers such as Bousset, Cumont, Farnell, and Poland, not to speak of Dr. Charles and Dr. Milligan, are carefully made, but the notes so frequently following upon the references tend to be overloaded and to distract the mind of

the reader from the particular subject under discussion.

In a concluding chapter, treating of St. Paul and the Modern Mind, Mr. Wilson contends, with no little eloquence, that the modern Christian who has imbibed the spirit of St. Paul is assured that in God all apparent contradictions are ultimately reconciled, and that the way towards realizing this is life in the Holy Spirit.

THE NEW LUTHER.

We are glad to receive the second volume of Professor James Mackinnon's great work on Luther—*Luther and the Reformation*, vol. ii.: 'The Breach with Rome' (Longmans; 16s. net). It covers only four years of the Reformer's life, but those years were of critical importance. Under Dr. Mackinnon's guidance we are enabled to trace the mind of Luther slowly, reluctantly, but surely, reaching the point of breach with the old Church.

The chief value of the first volume lay in correcting some common misunderstandings as to Luther's youth and monastic period. The chief merit here is that we are now presented in English with a much fuller exposition of Luther's positions than ever before.

The author will, we think, command the assent of his readers in the views he takes on all disputable points of any importance. Whether that be so or not, the means for arriving at a sober judgment is fully provided.

INTRODUCTION TO THE OLD TESTAMENT.

There is no lack of good Introductions to the Old Testament on thoroughly modern lines: the peculiarity of Dr. Harlan Creelman's *Introduction to the Old Testament* (Macmillan; 6s. 6d. net) is that it is, as the sub-title indicates, 'chronologically arranged.' The chronological allocation of some of the detail is, of course, notoriously problematic, but Professor Creelman is justified in claiming that there is practical agreement among scholars with regard to the *leading* questions of the date and sources of Old Testament books. Many obvious advantages accrue from the chronological arrangement of the Biblical material: on the one hand one can trace more readily the history of Hebrew literature and watch how that literature is modified by the changing experiences of the people, while on the other hand one can note the wide variety of literary types within the same period. This book,

which rests on a wide and accurate knowledge of the modern literature on the Old Testament, will be of great value to all who are interested in the literary history of the Old Testament. It represents in the main the cautious critical standpoint of Hastings' Dictionary, so that its readers may be assured that they are not being led into indefensible extravagances. This volume first appeared eleven years ago, but it well deserves to be reprinted.

THE LAST QUARTER-CENTURY.

Religious Thought in the Last Quarter-Century, edited by Mr. Gerald B. Smith (University of Chicago Press; 15s. net), ought to prove of considerable value as a book of reference, though the price is rather stiff for a book of two hundred odd pages. It contains a series of eleven articles, written by eminent American scholars, which were published in 1926 in the 'Journal of Religion.' 'In these articles the attempt was made to survey the progress of scholarship during the quarter-century just ended, and to indicate some of the important questions which are now engaging the attention of scholars.' The survey is limited in two respects. For the most part it takes account only of Protestant thought. In this connexion it may be remarked that two of the most readable articles deal with the Interpretation of Protestantism and Thought concerning Protestant Foreign Missions. Several of the articles, also, are expressly limited to American thought. These deal with such topics as Theological Thinking in America, Psychology of Religion, American Preaching, and the Development of Social Christianity in America. A wider outlook, however, is taken in the articles dealing with Old Testament Interpretation, The Life of Jesus, Early Christianity, and the History of Religions.

It may be said without qualification that in every case the work is done with great thoroughness and a wonderful degree of lucidity, considering the necessarily severe compression. The notes and comments on the literature are specially praiseworthy. 'Since it was impossible to present an exhaustive list of the publications during the quarter-century, the authors were asked to cite only what they regarded as the really significant contributions.' This editorial instruction the various writers have carefully observed, with the result that each article is a valuable guide to the bibliography of the topic dealt with. The whole work is a credit to American scholarship.

Thinking Aloud (Allen & Unwin; 4s. 6d. net), by the Rev. Harold Anson, of St. Martin-in-the-Fields, London, is a series of lectures given recently at Leeds University on the invitation of the Vice-Chancellor. Dealing with subjects of current interest, such as authority in religion, the idea of the infinite, the nature of man, religion and secular life, prayer, psychical research, they aim at leading men, amid the difficulties and perplexities of modern life, to an assured faith in the good purpose of God. Clear, fresh, attractive, and persuasive, they are well calculated to fulfil their aim, especially among those who are ready to find the real test of Christianity in the practical application of its principles. Mr. Anson makes good use of such recent works as General Smuts's 'Holism' and Professor Whitehead's 'Science and the Modern World.'

The Rev. Frederick A. M. Spencer, B.D., has already written a book on the Ethics of the Gospel, and now he has published a sequel to it in which he professes to develop a more systematic application of Christ's teaching to the problems of society. The new volume is entitled *Civilization Remade by Christ* (Allen & Unwin; 7s. 6d. net). But it is by no means a systematic treatise on Christian Social Ethics. All that may be allowed is that it seeks to apply Christ's moral teaching to a number of social subjects, among which are included war and peace, government and politics, the treatment of criminals, the use of money, marriage and the family, the eugenic problem, class distinctions. It is, however, a useful book. With a crisper style and a more penetrating treatment it would have been a more attractive book. Yet we appreciate the author's sensible outlook upon social questions.

Dr. W. Y. Fullerton stands in the apostolic succession of Spurgeon, whose biographer he is, and he is a preacher who knows his message and can deliver it with power. In *Souls of Men* (Carey Press; 4s. net) he deals with 'the problems of the Church of to-day.' It is a heartening book, which ought to be put into the hands of every minister. Its criticisms are incisive but charitable, and its general tone is positive and constructive. Preach the gospel, is Dr. Fullerton's message, and preach for conversions. He would have us 'stop our crazy attempt to entice people into the church by amusing them, of weaning them from the world by offering them an inferior imitation of things which are provided much more successfully outside.' He has many pungent things to say about

preaching in church and in the open air, about mission work at home and abroad, about the training of the young in home, school, and church. Finally he is animated by a courageous hope that the Church's extremity will prove to be God's opportunity, and that we are on the eve of great things.

The Rev. H. L. Creager, B.D., and the Rev. Professor Herbert C. Alleman, D.D., of Gettysburg, have collaborated in the production of a *Beginners' Hebrew Grammar* (Heath & Co., New York; \$3.00). This book is distinguished from most of the existing Hebrew Grammars in three ways: (1) The sentences set for translation are, for the most part, not based upon Biblical texts; (2) the various so-called 'voices' of the Hebrew verb are brought together, and the corresponding parts of each 'voice' are presented within the same paragraph; and (3) the irregular verbs are taught on the basis of fictitious forms modelled, as closely as may be, on the analogy of קטל. We cannot think that, in any one of these directions, this Grammar is an improvement on those in common use; for (1) after all, it is with *Biblical* language that most students desire to become acquainted; (2) the other voices can be easily learned after the Qal has been thoroughly mastered, and it is therefore better first presented independently; and (3) it hardly seems wise to bring before the students' eyes artificial words like חטל, קטה, יטל, קיל, etc., when the grammatical forms of real words can be just as easily learned. Nor does it seem reasonable to introduce into Hebrew sentences set for translation the plural לבב (Hebrew says 'their heart' rather than 'their hearts') or the extremely rare word קטל (cf. pp. 176, 192). This is not the best way to acquaint beginners with normal Hebrew idiom.

An excellent popular account of the history of the Church throughout the ages, arranged as lessons for a Sunday school, has been written by the Rev. T. G. Platten, M.A., Chaplain to the Bishop of Wakefield. It is called *The Growth of the Kingdom: Lessons on Christian History* (Heffer; 4s. 6d. net, paper 3s. 6d. net). It will carry the teacher through a whole year, allowing for holidays and some other interruptions. The story is divided into four parts—the Early Church, the Dark Ages, the Middle Ages, and Modern Times. There are forty chapters or 'Lessons,' and they are written in easy, flowing style which makes them pleasant to read. There are two features of the Lessons

that are specially commendable. The writer knows his subject from A to Z. And he is a man of broad outlook and with a modern standpoint. His admirable treatment of Pentecost is an outstanding example of how such a narrative should be given to young people. We have tested the Lessons at various critical points, and we have nothing but praise for them. Teachers of any church can make good use of the book, and we warmly commend it to any who are looking for a course that will at once enlighten and interest their scholars.

Robertson Nicoll once wrote that he wished some one would write really worthily of the future life and the Christian conception of it. Nearly all the books on it, he said, are poor and vulgar. Yet they almost never fail to win an audience; and a great future is waiting for the real book when it comes; for sorrow is everywhere; and death passes no door for very long. Well, here is a fine little work, *The Life Eternal: Here and Now*, by the Rev. Alexander Nairne, D.D., Canon of St. George's, Windsor, and Regius Professor of Divinity, Cambridge (Longmans; 3s. 6d. net).

It is not the book yet. But the last adjectives to be applied to it are 'vulgar' and 'unworthy.' A reverent, humble, devout study, meant to help hurt hearts round about us, it will not be in vain. Certain it is that our whole conception of death is radically unchristian. People, says Dr. Nairne, are in their dark days too often, at best, 'resigned but unhappy.' What he tries to do for us is to show that we can 'pass out of death into life, here and now, if we love the brethren'; that the communion of saints can be the surest and most glorious of facts, and that John brings that 'into the foreground of experience, and offers abundant life and happiness which mortality does not impair; it becomes rather a means of fuller life than a fatality of separation.'

The Great Reality, by the Right Rev. G. H. S. Walpole, D.D. (Longmans; 6s. 6d. net), is an ardent appeal for the realization of the constant presence of the indwelling Christ in the hearts and lives of His people. The modern Church, with all its intellectual keenness and religious activities, shows itself sadly lacking in the one thing needful. 'If a primitive Christian were visiting the Church to-day, his chief complaint everywhere would be expressed in the word "insipidity." The salt has lost its savour.' The various chapters of this book seek to show how the great reality is to be

sought and found. While Bishop Walpole has naturally the strongest conviction of the value of the Eucharist for making the presence of Christ a reality to the believing soul, he sets forth very cogent reasons from history and experience against the practice of reservation. The main part of the book is occupied with wise Christian counsels for the cultivation of the inner life. They are the mature thoughts of an experienced spiritual guide and may be read with profit by members of all communions.

Books on prayer of a devotional nature have a large public of their own. *Effectual Fervent Prayer*, by the Rev. Gordon B. Watt (Morgan & Scott; 2s. 6d. net), belongs to this class, and it contains a dozen or so chapters of earnest meditations on different aspects of the prayer life. The treatment always keeps close to the Word for its basis, but the appeal is strengthened by the writer's fervent spirit, and the thought is never cheap or trivial. We commend the book to those who are looking for a devotional companion in the closing days of Lent.

The Very Rev. R. O. P. Taylor, Vicar of Ringwood, has issued another volume of the devotional type, entitled *How You May Know God* (Nisbet; 5s. net). It is marked by the simplicity, sincerity, and sensitive piety to which his readers are accustomed. Its object is to show men that they have spiritual senses as trustworthy as their physical senses, and further, that their spiritual senses may be cultivated to higher issues than they themselves are apt to imagine. We may know God, says the author, in places of worship, on the hills, through our ideals, because of the existence of love in us, and in other ways besides.

Magic Ladakh, by 'Ganpat' (Seeley, Service; 21s. net), is hardly a self-explanatory title. The author is Major M. L. A. Gompertz, whose name on native lips was assimilated to that of Ganpat, better known as Ganesh, the deity of good fortune. Ladakh, it may not be unnecessary to explain, 'was once the westernmost sub-kingdom of mysterious Tibet.' It is still Tibetan in its general features though annexed to Kashmir and included within the bounds of our Indian Empire. Major Gompertz is a lover of the wilds, and he gives here a vivid picture of the snow-clad roof of the world, where a wilderness of untrodden peaks pierces the sky, and where the trade route into Central Asia creeps up by gorges and glaciers to the summit of passes far higher than the highest Alps. But the

writer's main interest is in the people, their ways, their thoughts, their religion. 'To me, for one, this attempt to understand men of other races, and of thoughts other than my own, is a pursuit that never palls and never fails to charm, however little success I may achieve in my endeavours.' His account of these things is most fascinating because so sympathetic. 'Life for the Ladakhi villager is a succession of days upon the road, alternated with days in his fields. He is of the earth, very earthy, much taken up with the matter of crops and animals, ignorant of books and movies, of wireless and politicians, of strikes and lock-outs, and the myriad other benefits conferred upon us by that Frankenstein monster, "progress." . . . The Ladakhi really believes in his gods and his demons, and more especially in the latter. And it always seems to me that in the first instance it is the matter of believing something which is of prime importance, rather than in what you believe. There are many people I have met who believe in nothing at all, except themselves, and I very much prefer the Ladakhi.' Major Gompertz has eyes to see, patience to investigate, a fine imagination, and a graphic pen, all of which combine to make his narrative almost as pictorial as the splendid illustrations which adorn his pages.

In spite of all that has been written and spoken about the League of Nations, it is doubtful if the man in the street could pass the simplest examination on its constitution, aims, and achievements. This ignorance can speedily be dispelled by a study of *Christianity and the League of Nations*, by the Rev. A. W. Harrison, D.D. (Sharp; 3s. 6d. net). It is a succinct, well-written account of the origin of the League, of its methods of work, its successes and failures, and of the difficulties to be overcome. The record is full of inspiration and of hope. The writer follows up the historical part with a discussion of the Christian view of international relations and a warm appeal for the support of the League in the interests of the Kingdom of God.

The Rev. J. K. Mozley, D.D., has a penchant for publishing little books, and here is another—*The Doctrine of God* (S.P.C.K.; 4s. net). It contains the substance of three lectures given at King's College, London, in 1925. But, although it is a little book, it should attract the attention of theologians; for it seeks to correct certain one-sided emphases in current doctrine. In the first lecture it is maintained that the ethical monotheism of Christianity confirms not only the highest level

of Old Testament religion, but what the best of the Greeks were trying to say; in the second lecture, that, if ethical monotheism represents an abiding stage in the doctrine of God, then some such relation of God to the universe as the cosmological and teleological arguments indicate must exist; and in the third lecture, that the idea of immanence implied in the New Testament derives its cogency from the belief that as God is the Creator and the Final Cause so also is He the Agent within the process, whereby its highest possibilities are made actual. As an example of correction of emphasis we cite the following: 'It is a striking fact that to this doctrine of immanence, so familiar, if not always profound, in modern religious thinking, unphilosophical Israel contributes far more than philosophical Greece.'

The Dean of Canterbury has written for publication a series of lectures which he gave to Cambridge students in the winter of 1926-27. They appear under the appropriate title of *The Modern Parson* (S.C.M.; 4s. net). The subject is 'Pastoral Theology,' but the title of the book accurately describes the way in which Dr. Bell has treated the matter. He deals first of all with the conditions facing the modern minister, conditions social,

educational, and religious. And then he comes to the man who has to handle these conditions. One of the main points which he brings out in this sensible book is the variety of the opportunities which await a competent man. Dr. Bell thinks that one main reason for the dearth of candidates for the ministry is that this variety is not seen by the very men who could take advantage of the opportunities. Another prominent theme dealt with is the importance of the parson co-operating with other forces, religious and social, that are working for the good of parish or country. All these matters are handled in an adequate fashion. But the deeper things in a parson's life and equipment do not receive all the attention they deserve. We should have liked more than one chapter dealing with 'The Teacher and the Priest.' There are many good things said about preaching and about pastoral work, and we feel that Dr. Bell could have said much more if he had given himself space for the purpose. Still, we are thankful for what we get here, and the picture in these lectures of the modern conditions in which a minister must do his work, and of the many avenues of service open to him, is one that will, we hope, make its own appeal to the student mind. And on these lines the book will fill a place of its own.

'Therefore . . . Because' (διὰ τοῦτο . . . ὅτι) and Parallel Uses.

BY THE MOST REVEREND JOHN A. F. GREGG, D.D., ARCHBISHOP OF DUBLIN.

THE modern use of 'therefore' has moved away from what was a familiar use of the word in 1611. To-day 'therefore' means 'consequently,' and introduces an effect following on a previously stated cause. 'Therefore' was no doubt used in this consequential sense in the days of the translators of A.V. But it was employed also in another sense. As well as meaning 'for this reason' with a backward look, it could mean 'for this reason' with a (grammatically) forward look, as in Philem 15, 'Perhaps he therefore departed for a season, that thou shouldst receive him for ever.' Here 'therefore' does not represent consequence: 'therefore' = 'for this reason' anticipates the entire purposive clause 'that thou shouldst receive him again for ever' (διὰ τοῦτο ἐχάρισθαι, ἵνα . . . ἀπέχῃς).

But 'therefore' can also be an antecedent to 'because,' in which case 'therefore . . . because' means 'for the reason that.' We have a non-biblical example of this in Hooker, Sermon iii. (Keble, vol. iii. pt. ii. p. 793), 'Neither dare they *therefore* dispute against our actions, *because* our intentions are hidden,' i.e. 'The reason why they dare not dispute our actions is that our intentions are hidden.' 'Therefore' looks (grammatically) forward, not backward.

If this use of 'therefore' is borne in mind, various passages in the English Bible become easier to understand, especially in the Fourth Gospel.

'Therefore . . . because' corresponds to διὰ τοῦτο (ἐν ταύτῃ) ὅτι, and we see the use in Ps 16^{9, 10} 'Therefore my heart is glad . . . for' (because,

Ac 2²⁷) 'thou wilt not leave my soul in hell,' or in Ps 41¹¹, 'By this I know that thou favourest me, because ('that' P.B.V.) mine enemy doth not . . .' (ἐν τούτῳ ἔγνω, ὅτι οὐ μή). We might compare also Gn 11⁹, διὰ τοῦτο ἐκλήθη τὸ ὄνομα σύγχυσις, ὅτι ἐκεῖ συνέχεεν κύριος, and 1 S 5⁵, LXX, διὰ τοῦτο οὐκ ἐπιβαίνουσιν οἱ ἱερεῖς, ὅτι ὑπερβαίνοντες ὑπερβαίνουσιν.

When we come to the Fourth Gospel, we find this anticipatory use of 'therefore' with 'because' (διὰ τοῦτο . . . ὅτι) occurring several times.

Jn 5¹⁶. Therefore did the Jews persecute Jesus, because he had . . .

5¹⁸. Therefore the Jews sought the more to kill him, because . . .

8⁴⁷. Ye therefore hear them not, because ye are not of God.

10¹⁷. Therefore doth my Father love me, because I lay down my life.

12¹⁸. For this cause the people also met him, for that they heard . . .

12³⁹. Therefore they could not believe, because that Esaias said . . .

cf. 1 Jn 3¹. Therefore the world knoweth us not, because it knew him not.

In all these cases (as also in 1 Ti 4¹⁰, 'therefore we both labour and suffer reproach, because we trust,' εἰς τοῦτο ὅτι), 'therefore' (διὰ τοῦτο) does not introduce a consequence following logically upon preceding words, or (according to some commentators) upon arguments expressed earlier in the book; it anticipates words which follow, τοῦτο being expanded into a substantival clause introduced by ὅτι. 'For this reason, viz. that . . .' The form of the sentence might be understood by comparison with Jn 8⁴³, 'Why do ye not understand my speech? Even because ye cannot hear my word' (διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε . . .), which might as readily have taken the form διὰ τοῦτο οὐ γινώσκετε, ὅτι οὐ δύνασθε; 'ye therefore do not understand . . . because ye cannot hear.' A parallel use of διὰ τοῦτο may be found in Mk 12²⁴, 'Do ye not therefore err, because ye know not . . .?' where διὰ τοῦτο is expanded into a participial clause, μὴ εἰδότες=ὅτι οὐκ ἴστε.

We find διὰ τοῦτο with the same forward (but purposive) look in 1 Ti 1¹⁸, 'For this cause I obtained mercy, that in me first Jesus Christ might . . .', and again in 2 Ti 2¹⁰, 'Therefore I endure all things for the elect's sakes, that they may . . .'

In 1 Th 2¹³ διὰ τοῦτο . . . ὅτι is rendered 'For this cause also thank we God . . ., because,' but it

is not easy to recognize that 'for this cause' looks not backward but forward, and is explained by the clause which follows, beginning with 'because.'

Even when 'therefore' is not the word used in A.V., and another expression, such as the one we have noticed in 1 Ti 1¹⁸, 1 Th 2¹³, 'for this cause,' is employed, the tendency for the modern reader is the same as when 'therefore' appears, viz. to throw the mind back to preceding words rather than forward to words which follow. It is not easy in Jn 18³⁷, 'For this end (εἰς τοῦτο) was I born, and for this cause (εἰς τοῦτο) came I into the world,' to remember that the 'end' and the 'cause' have yet to be stated, viz. that I should bear witness to the truth; or, again, in 1 Jn 3⁸, 'For this purpose (εἰς τοῦτο) the Son of God was manifested,' to look forward to the statement of the 'purpose,' viz. that he might destroy the works of the devil.' The same trick of the mind operates in Eph 6²³, 'Whom I have sent unto you for the same purpose,' where εἰς αὐτὸ τοῦτο finds its explanation in the succeeding clause introduced by ἵνα, 'for this very object, viz. that ye may know.' Cf. also Col 4⁸. Similarly in Ro 14⁹, 'to this end' (εἰς τοῦτο) finds its explanation in the clause introduced by ἵνα, 'that he might be Lord both of the dead and living,' and in 2 Co 2⁹ 'to this end' (εἰς τοῦτο) anticipates the ἵνα clause 'that I might know the proof of you.' The absence of any backward reference is to be seen clearly in Tit 1⁵, where the first words of the subject-matter of the Epistle, after the salutation are, 'For this cause' (τούτου χάριν), 'For this cause left I thee in Crete, that thou shouldst set in order.' In all these cases, the succeeding clause with ἵνα is merely an explanation of τοῦτο, on which it is clearly dependent.

Very similar is the use of ἐν τούτῳ . . . ὅτι ('herein,' 'hereby,' 'in this'). Jn 9³⁰, 'Herein is a marvellous thing, that he hath . . .', and 1 Jn 4¹⁰ cause us difficulty; but in 1 Jn 3¹⁸ A.V. does not present the meaning of the Greek to the modern reader when it renders ἐν τούτῳ ἐργάκαμεν τὴν ἀγάπην, ὅτι . . . ἔθηκεν as 'Hereby perceive we the love of God, because he laid down.' It should rather be, 'In this know we the love of God (viz.), that he laid down.' Again, the meaning of 1 Jn 4⁹ is that 'the love of God was manifested in (or through) this, viz. that God sent . . .' I cannot help thinking that in the two parallel sentences, each beginning with 'hereby' (ἐν τούτῳ), 1 Jn 3²⁴, 'Hereby we know that he abideth in us,' and 1 Jn 4¹³, 'Hereby know we that we dwell in him,' the word 'hereby' is intended to throw the mind forward to an explanation, which in the first

sentence is 'by the Spirit which he hath given us,' and in the second is the clause introduced by *οτι*, where I should render the whole verse, 'In this know we that we abide in him, and he in us; in this, viz. that he hath given to us of his Spirit.' The use of *εν τούτῳ* ('hereby') followed by *εάν* in 1 Jn 2³, or by *οταν* in 1 Jn 5², like that in Jn 15⁸, where it is followed by *ἵνα*, seems little more than a variant for *εν τούτῳ οτι*, and hardly calls for comment.

There are four passages wherein *εν τούτῳ* or *εις τοῦτο* occurs, in which, I think, help is afforded by the usage we have been observing.

(a) 1 Jn 4¹⁷. If *εν τούτῳ* is taken closely with *οτι*, we should have the following: 'In this hath love been made perfect with us (that we may have boldness in the day of judgment); in this, viz. that as he is, so are we in this world.' And the meaning would be, (v.¹⁸) God is love, and he who loves abides in God. Love is made perfect in us when our life in the world is as Christ's life was: His life was without fear of man, for perfect love expels fear. If we had true love for man we should have no fear of man. Fear of man produces torment, and the truly loving man, like Christ, knows not that torment. The fearing man has not touched love in its perfectness.

(b) 1 P 4⁸, 'For, for this cause was the gospel preached also to them that are dead, that they might be judged' (*εις τοῦτο εὐηγγελίσθη ἵνα κριθῶσι*). 'For this cause,' like 'therefore,' looks not backward but forward. If we look backward, we seek for the 'cause' in vain. The reason why the gospel was preached to the dead is to be found in the succeeding words, 'The gospel was preached for this cause (or purpose), viz. that they may be judged in the flesh . . .'

(c) 1 P 3⁹ (A.V.), 'Knowing that ye are thereunto called, that ye should inherit a blessing.' 'Thereunto' should be taken closely with 'that,' as in previous cases of *εις τοῦτο* followed by *ἵνα*, and then we render 'knowing that the purpose for which ye were called is that ye should inherit blessing.' R.V. translates, omitting 'knowing' (*εἰδότες*), and rendering 'for hereunto were ye

called, that ye should inherit.' The sense is made clearer, but even so it is still possible to interpret with the sense inevitably suggested by A.V., with its backward-looking 'thereunto,' viz. 'Ye were called thereunto, i.e. to endurance of evil and railing, but instead of cursing ye are to bless. And ye know ye were called to this endurance, that out of it ye should inherit a blessing.' But what St. Peter says is that ye must, instead of returning evil and railing, return blessing (*εὐλογία*), because it was into this that ye were called, this, viz. the possession of blessing, which you receive as you give. And he quotes Ps 34, to show that blessing depends on a controlled tongue and pure lips.

(d) 1 P 2²¹ (A.V.), 'For even hereunto were ye called, because Christ also suffered for us.' As usual, 'hereunto' (*εις τοῦτο*) suggests the backward reference, and therewith the notion that what the writer states that Christians are called to is 'doing well and suffering for it.' But should not the mind rather travel forward from *εις τοῦτο* to the clause introduced by *οτι*? The argument seems to be that it is thankworthy (v.¹⁹) if a man endure grief, suffering wrongfully. Thankworthy also is it (v.²⁰) if, when ye do well and suffer for it, ye take it patiently. *Εἰς τοῦτο γὰρ ἐκλήθητε, οτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν*. 'For that into which ye were called was the truth that Christ suffered for you and left you His sinless example, neither reviling nor threatening.' There seems no reason why the writer should affirm that Christians are called into undeserved sufferings. Such sufferings will befall them incidentally, but not inevitably; they are not permanent and essential characteristics of the Christian life. But what is characteristic of their calling is that the Christ into whom they are called, suffered, leaving us an example, and suffered patiently, committing Himself to God, the righteous Judge. Slaves therefore should be submissive, even to froward masters, not because it is the badge of Christians to suffer, but because they are called into a Christ who suffered wrong with patience, leaving us an example that we should follow His steps.

Prophetic Vocation: A Comparison.

BY THE REVEREND R. C. GILLIE, M.A., D.C.L., BATH.

THE three great prophets, Isaiah, Jeremiah, and Ezekiel, overtop all others by the volume of their recorded words. Quantity as well as quality of output is an element in our estimate of greatness. And these three mountain-peak men are as remarkable for the length of their prophetic activity as for their wide range of thought. Ezekiel's ministry lasted twenty-two years, Jeremiah's forty, and Isaiah's at least as long. They all began their ministry as young men.

This largeness of labour is manifest to the casual reader, but it is easy to miss another feature, common to all three, which distinguishes them from their fellow-prophets. Each began his ministry by an ecstatic experience of marked originality. There was a creative moment in the life of each which not only endowed them with the messages they were to deliver in season and out of season, but also achieved a transformation of personality. Without this inward transformation their ministry, however enlightened, would have lacked force. An explosive energy launched them on their prophetic career. All three lay strong emphasis on this fact.

This is the more noteworthy when we compare them with the other prophets of Israel and Judah, especially the author-prophets. Moses and Samuel began their prophetic careers by similar experiences of intimate and immediate contact with God, but of none of the others is any vocation-vision recorded. Elijah bursts suddenly from the uplands of Gilead upon recreant Israel. Elisha is called decisively, but by the hand of Elijah rather than of God. Amos can say, 'The Lord took me from the flock,' but records nothing at the beginning of his prophetic career beyond the commanding word, 'Go and prophesy to my people Israel.' Hosea suffered from a tragical breakdown in his home life which made it possible for him to enter into the wounded love of Israel's God, but other men were betrayed in the same fashion. For the rest, with the exclusion of Jonah, they break suddenly into some moving or terrific utterance without a hint of what prepared or empowered them for it. Micah, for instance, calls at once for a world-wide audience, 'Attend, all nations; listen, O earth, and all on earth'; Haggai is immediately a herald, 'A message from the Lord of hosts'; Habakkuk is as abrupt, 'Look, faith-

less creatures, gaze, and be aghast.' But they all leave us in ignorance whether their intense conviction sprang from a creative moment of vision, or from a course of deep meditation issuing in an irresistible conviction. Their experience was apparently slow crystallization; that of the three was explosive.

I.

Our interest is thus quickened when we realize the uniqueness of the fact that the three greatest prophets began their lengthy ministries with a remarkable vision as well as a decisive communication from God. All the more when we observe how contrasted the three initial experiences are in form. There is little relation between them. Suspicion of imitation, whether conscious or unconscious, is impossible. The sublimity of Isaiah's vision makes Jeremiah's fascinated interest in the boiling over of a great stew-pot almost ludicrous. The simplicity of Isaiah's vision, sublime as it was, differs violently from the elaboration of detail of Ezekiel's, which is none the less impressive.

Studying the three creative moments more closely, we penetrate to the most decisive contrast. The need of each of the three prophets is markedly different from that of the other two. All alike were crippled by a feeling of unfitness, but the sources of the unfitness in each case are not to be confounded.

Isaiah is bitterly conscious of personal and national sin, paralysing him. He has no temperamental fear of becoming a public character, or of the call to rebuke evil in men and nations.

Jeremiah, on the other hand, has no sense of acquiescence in evil. From childhood he had lived a life isolated from wrongdoers, dedicated to communion with his God. He is curiously destitute of any sense of personal taint. It is his temperament which causes him to tremble at the prospect of publicity. His is a shrinking nature. He is in a panic at the thought of boldly attacking the evils of his time, in which he has had no share.

Ezekiel differs from both Isaiah and Jeremiah. He was not crippled by condemnation of conscience or disability of temperament. His difficulty is of another kind. He has to break away from his environment and become an individual over against both God and his nation. He has 'to

stand upon his feet' before God's message can be delivered, to find himself and take resolute hold upon himself. Like Jeremiah, he is warned against cowardice—'Be not rebellious like this rebellious folk,' but the risk of cowardice was not because of his temperament but because of his situation.

If this analysis be correct, a double contrast confronts us. On the one hand, the big three are isolated from other spokesmen of God by a sudden and overwhelming experience at the beginning of their labours. On the other hand, they are isolated from each other by the difference of their need and of God's answer to their need. In these three individuals we see God dealing with the three great hindrances to Christian service—a sense of moral failure, a defect of temperament, an entanglement of personality.

II.

Isaiah was an aristocrat and familiar with the royal palace, a devout citizen and familiar with the Temple at Jerusalem. God's self-disclosure to him takes form and colour from his ordinary haunts.

The Most High is revealed as a monarch with a retinue of seraphim, the lightning-angels, distinguished from the cherubim, who may be described as the cloud-angels. Immediately the note of awe is struck. They have six wings, but only two are for flight; four are for reverence, hiding face and feet. Before the overwhelming Majesty they seek to efface themselves. Voices of adoration like thunder shake the doorposts, and proclaim God's holiness and universal rule. Smoke begins to fill the Temple palace, symbol of mystery. It is not incense smoke, symbol of prayer. What are the great impressions made by the vision? Two.

1. Earlier prophets had known that Jehovah's power was not confined to Israel. They had escaped from the thought of a localized God, but they had tended to delimit His frontiers. The conviction seizes Isaiah that there are no frontiers. God is governor of the whole world. Assyria is His rod, as Judah is His child. The Seraphim heighten the impression of supremacy. God works through agents, does nothing save through these flaming servitors of His. He Himself is 'high and lifted up.'

2. But though so high, He is not remote; though universal, there is neither defect nor oversight in His government. 'Holy, holy, holy'—these are the affrighting words. The terror which seizes the prophet has a moral origin. He feels that he

is steeped in uncleanness, personal and national, and is powerless to cleanse himself or his people. This is the noblest contribution of the Jewish faith. The contrast felt is not, in the first place, between might and weakness, or between wisdom and folly, or between wealth and poverty, but between moral perfection and moral imperfection.

Why the emphasis upon 'unclean lips'? Because there is continual worship of Jehovah in Jerusalem, the elaborate ritual is maintained unceasingly. The prophet is dismayed at the effrontery of it as he beholds unveiled holiness and realizes the moral squalor of the worshippers. Their pollution seems to him to lie upon their lips.

It is equally remarkable that the cleansing achieved in Isaiah is neither by his own invitation, nor by his own act, and involves pain. The burning coal from off the altar, symbol of Divine holiness, alone can cleanse, and fire hurts. But the pain is unnoted and unmentioned in the joyful sense of release of personality. Cleansing brought with it an immediate sense of personal freedom and personal capacity. The authentic experience of Divine grace brought with it assurance of emancipation and equipment. As soon as the challenge to service sounds forth, even though it be by the voice of the Eternal Himself, 'Here am I, send me,' leaps to the lips of the cleansed man.

There is no explicit message of Divine forgiveness in Isaiah's experience. But the essential facts concerning forgiveness as concerning cleansing are here. Not by evasion of the Divine holiness, but by contact with it, is either pardon or purgation accomplished. Both are from God, neither self-induced nor self-created. And the process is marked by pain. 'Forgiveness is always a costly and tragical transaction.'

In Isaiah's experience, what may be called conversion and the unmistakable sense of vocation coincide. Sometimes vocation precedes conversion, oftenest vocation follows conversion; here they are simultaneous.

III.

There could scarcely be a greater contrast than that between Isaiah and Jeremiah, both in their circumstances and in their vocation experience.

Jeremiah was a country priest, much more familiar with rustic scenes than with the life of the city, though it was not far off. He was interested in the trees and changing seasons. He had often watched the cooking and washing operations at the

cottage doors, where they take place in a warm climate. He had apparently lived an isolated life, in the nation but not of it, chiefly acquainted with himself and with God. He had noted the growing alienation of his people from right ways and true religion, but it had not entered his mind that he had a responsibility in the matter. He was without ambition, and conscious of his own inadequacy.

There is an extraordinary naturalness in his epoch-making interview with God. There is nothing strange to him in the impression of God's intimate nearness. That had often happened before. The strangeness is in what is said to him. From childhood he had talked with God. Communion with the Unseen One had been his habit. That had helped to isolate him from others. Now, in a flash, he is made to know the meaning of it. He had not only been isolated, he had been set apart from birth for a purpose, and the purpose was nothing less than to be a 'prophet to the nations.' That disconcerted him, though the nearness of God did not. Inadequacy, not impurity, is his disability—'Ah but, O Lord Eternal, I cannot speak, I am too young.' Immaturity is his plea, but there is a deeper difficulty. He thinks really that he never will be old enough. God speaks to his unspoken fear: 'Be not afraid at the sight of them, for I am with you to succour you.'

The intimacy of the conversation is heightened by the Divine gesture which accompanies it. Jeremiah, like Isaiah, gains a sense of new endowment, just where he is most conscious of need, on his lips. But it is not a seraph, with a glowing coal in the altar-tongs, who touches his lips; not a servitor of the Most High, but the Most High Himself. 'And then the Lord put out his hand to touch my mouth; the Lord said to me, "There I have put my words into your mouth: here and now I give you authority over nations and kingdoms, to tear up, to break down, to shatter, to pull down, to build up and to plant."'" Was ever a wider and more authoritative commission given to a prophet? Was ever such a tremendous charge bestowed in simpler fashion? Was ever timidity at the moment of vocation counterbalanced by a more lavish promise of Heaven-sent enabling energy?

The truth is that this is probably the clearest foreshadowing of the Incarnation to be found in the Old Testament. God to Jeremiah in that hour was very like in word and act to what Jesus of Nazareth was to His disciples. All the sublimity of the momentous visions granted to Isaiah and Ezekiel at the opening of their careers is less than

the singular intimacy of contact granted to Jeremiah. Let it be repeated that this great boon was bestowed to counteract a defect of temperament, his natural timidity.

The two accompanying visions of assurance are of the same stark simplicity. 'Homely' is the only adjective to apply to them. Amazing though it appears to us, the first is based upon what we can scarcely avoid calling a pun. Jeremiah sees the shoot of an almond tree, called the *wakeful* tree because of its early blossoming. He is told that God will be *wakeful* over His word to perform it. God on the alert! That is the message for a man of shrinking temperament.

The second vision of a cauldron, belching forth steam and boiling fluid southwards, represents both the devastation and the source of the destroying forces which are to overwhelm Judah. The bareness of the vision makes its message all the more grim.

Finally, the tremendous promise is given that this trembling spokesman will be made like a city with walls of bronze—adamantine, impregnable, inviolate. There is no sentence in the Scriptures more like metal. No inhibition springing from habitual self-depreciation can stand against this word of the Lord, 'I—I fortify you.'

This discovery of vocation has nothing to do with conversion. Jeremiah knew no conversion. It sprang from long-sustained communion with God, habitual from opening consciousness. But it was a discovery of the availableness of God to outweigh every inbred deficiency of a man's original being. It was new creation.

IV.

The vision of Ezekiel comes before the charge to labour and is entirely without any word of God or angel. It is a little incoherent, imperfectly harmonized, in places almost abnormal. The prophet saw more than he can tell. 'In the middle of the Creatures there was *Something* moving to and fro like glowing coals, like torches afire that gleamed and flashed out lightning.' 'Such was the appearance of what resembled the splendour of the Eternal.'

This vision is also distinguished from the others by a vivid sense of colour. 'The colour of amber,' 'the colour of a topaz,' 'blue like a sapphire,' 'a bright halo like the rainbow,' reveal the artist temperament. There is a curious interest in machinery too. The wheels with their special arrangement which baffles our understanding

form an extraordinary feature. Science and art combine here with religion. It is strangely modern.

The details, full of suggestion, are so numerous that it is easy to miss the forest by looking at the trees. What is the main impression made by the vision? That is the important thing.

It is an impression of Divine Energy, perfectly controlled but indescribably active. There is perfect symmetry, for the four creatures are four-sided, and the celestial chariot they support and convey is four-sided. There is also perfect rhythm of movement—'each moves straightforward,' 'whenever the creatures moved, the wheels moved with them.' Especially notable, the whole apparatus is penetrated with intelligence. At the risk of grotesqueness this is emphasized—the wheels 'were full of eyes all around,' 'a living spirit was in the wheels.'

No doubt the vision derived some of its features from the amazing accompaniments of a highly wrought civilization into which Ezekiel and his fellow-exiles had been suddenly transported. The buildings of Babylonia were adorned by strange paintings of creatures, half-man and half-beast, many of them with wings. The rumble and rattle of wheeled traffic were continually in his ears. But the format of the vision must not blind us to its substance. It was a revelation of Divine Energy continually at work, by its swiftness omnipresent, fully available at every point. The everywhereness of the Energy is emphasized, but the supreme fact is Itself, its manifoldness and inclusiveness and intelligence. Everything imaginable is called in—wings and wheels, the faces of man and bull and eagle and lion, the colours of the sky and of jewels, lightning and rainbow—to heighten the impressiveness of Power. Language cracks and almost collapses under the strain. Personality is just saved. 'On the throne-like appearance there was the semblance of a human form.'

No doubt the message implicit in this vision was partly for the compatriots of Ezekiel. It was addressed to their situation. They were inclined still to think of Jerusalem as the throne of God, for a Jewish king, though a vassal, still ruled there. They are reminded that the Energy of God can flash from Jerusalem to Babylon in a moment. They fed their courage by the hope that things would remain as they were, that Jerusalem would abide unconquered and undestroyed. Here was the message of a Vitality that could form the future as easily as it maintained the past.

But the chief impact of the message was for Ezekiel himself. He was one of a group of exiles in an alien land. Their circumstances tended to make them cling together, to lose their individuality in their sense of racial and national unity, to forbid any kind of criticism of the community, past or present. Under such circumstances it was easy to lose one's sense of private responsibility in a stupor of patriotism. That was Ezekiel's danger. His environment was drugging his manhood.

If, however, within and without this situation of his people and himself, there sped hither and thither the intense and intelligent Energy of God Himself, the situation was transformed. If he could in any degree receive this energy, he was immediately re-endowed with personality. Its intention was not to stun, but to stab him broad awake. Abject prostration before the splendour of the Eternal was not asked from him. The supreme demand was to accept his individual responsibility and act upon it. The first words which break from the overwhelming majesty are these, 'Son of man, *stand up*, and I will speak to you.'

Here is a demand for something which lies behind either conversion or vocation. A man must be himself and realize himself before he can either receive or serve, receive the highest gift or serve on the most sacred mission. It is impossible to take a grip of God before one has taken a grip of life, and man cannot take a grip of life before he has taken a grip of himself. The Master of mankind said of the prodigal son, 'he came to himself,' before 'he came to his father.'

V.

Hesitatingly I offer a few suggestions arising from this study.

1. With too facile tongue and pen it is asserted to-day that we preachers are as truly prophets for our generation as Isaiah, Jeremiah, and Ezekiel were for theirs, that all inspiration differs not in kind but in degree, that we are as essentially equipped to be spokesmen of God as these ancients were. Is that true? Without them, and apart from them, have we a like experience of the immediacy of Divine communicativeness? Even with them to help us, with their announcements of God's character and power to guide us, have we any vision of God as concrete and as authoritative as theirs? Are we not wiser if we are more humble, recognizing that we serve the same God, with

larger knowledge and immensely enriched stores of revelation, but with less dramatic and less authoritative direct disclosures of the Divine will and mind? We have to think more. That is not our disgrace, if it does not prevent us believing more abundantly, more intensely. But to claim a like directness of communication, stamped with the unmistakable seal of Divine authority? That, I for one will not claim. Without the revelation of God in the Bible and in our Lord Jesus Christ I am undone, without a chart if not without a compass.

2. We are reminded of the manifoldness of the Divine activity. He takes His chief workers from every type of personality and from every type of experience. He still needs and finds the statesman-prophet and the artist-prophet, the messenger of hope and the messenger of doom, the recluse and the man of affairs, endowing them with the gifts which make them fit for apparently impossible tasks. We easily limit His range and doubt His availableness for our kind of requirement. He still controls the births of great personalities, He still invades every kind of life with His thunderous or whispered challenge.

3. We are reminded equally of the Divine re-

sources. 'There is no kind of difficulty within us or without us with which He cannot deal.' Smear and stain of sin, defect and disability of temperament, entanglement and imprisonment of environment—the Divine Energy can liberate and endow and renew according to our and His need. All the modern elucidations of how things affect the soul of man are useful, if we remember the inestimable powers of recovery and revitalization which are in God alone. Forget that, and we are without hope. Recollect that, make it a part of our working faith, and we belong to the conquerors.

4. Finally, the greatest servants of God begin with a creative experience in their own life. It may not be conversion—we need a bigger name—but it is transformation. If that dies out of our message we defraud our fellows of the good news they need most tragically in this hour. Nay, we do a worse thing, we come near to baffling God when He seeks to redeem our time by personalities newly empowered because newly endowed with what only God can give. On His power to penetrate human personality and to transform it, we must insist if we are to continue to believe in the God revealed in the Old and the New Testaments.

In the Study.

Virginibus Puerisque.

An Easter Sermon.

BY THE REVEREND STUART ROBERTSON, M.A.,
GLASGOW.

'The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.'—Jn 5²⁸ (R.V.).

EASTER is the time when all the face of Nature is preaching in white and gold and purple the message of Resurrection. For long months the world has been silent: the fields bare, the trees gaunt and leafless, the birds' voices unheard. It has seemed as if all the beauty of the world was buried and lost.

But although buried it was not dead. Nature was a Sleeping Beauty with a spell upon her. She lay helpless and silent until the sun, that Fairy Prince, stooped and kissed her and she woke to new life.

That is the wonder of Easter. It is as if the sun, that great light of the world, was saying what Jesus, who is 'the Light of the world,' said once

—'the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.' So the world hears a voice and lives. There is a green on the bare brown fields, a bursting of buds on the trees that shall clothe their nakedness in fair, new garments, and a great and glad singing of birds. This is God preaching from the book of Nature what He preaches in His other Book, the Bible—life from the dead—Resurrection.

I want to tell you how I once saw it.

It was in a garden. The front was just a bare, dull sweep of gravel; but in the midst of it, like a point of flame, was a crocus. There had been a flower-bed there, but to save work it had been dug up, its flowers taken away, the earth smoothed and beaten down and covered with gravel. It seemed the finish of the flower-bed, but deep down was one crocus bulb overlooked and left. Under cartloads of gravel that little vital streak of life lay sleeping. Then the Easter sun shone out and called to it—'Awake, thou that sleepest, and I will

give you light'—and sent its long fingers of wakening warmth down into the cold darkness and touched it. It wakened from its long sleep and pushed up persistently towards the light, through the hard and heavy soil, through the unkindly gravel, bravely and gallantly, until it burst out into the light and unfolded the glory of its golden robes.

It seemed impossible, but there it was, a miracle of resurrection. I thought it the bravest and most wonderful thing I had ever seen; and I can never forget the picture of that stony waste with the gallant little thing of gold shining out in its midst like a gospel.

It is a gospel.

Our hearts are often like that garden. The Gardener, who loves the hearts of girls and boys, plants them with seeds that are meant to flower with beauty and fragrance. 'Honesty' and 'Lad's Love' and 'Forget-me-not,' white flowers of Holiness and Truth, and flowers of Sacrifice, blue flowers of Faith with heaven's blue in their hearts—these He plants and looks to see them grow. God is the Gardener. He didn't stop planting gardens because once 'He planted a garden in Eden' and man spoiled it. He goes on planting gardens, and we go on spoiling them.

Evil things of this world come and persuade us to the ungracious task of digging them up. We sweep away the plants and stamp down the earth and strew it with stones and call it 'Progress.' But—

Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore.

The grace of Christ, the Light of the World, shines upon us to waken the dead in us, the Sleeping Beauty of our soul, the forgotten things, the graces that are waiting to be born.

It may be a verse of a hymn that stirs them, the quietness of Holy Communion, the tenderness of a christening and the white innocence of a little child, or, perhaps, some sore sorrow. But it is all the grace of Christ, who uses many ways to waken our sleeping souls to life.

Will you hear Him? You haven't really begun to live till you do. Is Easter to be only the truth of a far-off garden long ago in old Jerusalem, and of the world of Nature around us? Or is it to be the truth of your young heart—now?

It may be. It is meant to be. When we sing 'Hallelujah! Christ is risen,' it should not be just a glad remembrance, but something we know in ourselves. We ought to be able to go on and sing, with the same gladness, 'We are risen.'

There is no grave of selfishness, or forgetfulness, or feebleness, or old hard-trodden-in habit, no strong weight of disappointment or sorrow, that has power to hold our soul, if we will hear Christ, any more than the earth and the gravel had power to keep down the crocus, so frail and feeble. That answered the call of the sun: so can we.

The ever new message of Easter-tide, the wonderful gospel of the Resurrection, is, 'The hour cometh, and now is, when the dead shall hear Thy voice; and they that hear shall live.'

Girls and boys, 'now' means 'now'; and 'they' means 'you.'

Two Men's Treasure.

BY THE REVEREND WILLIAM J. MAY, ILKESTON.

'Lay not up for yourselves treasures upon earth . . . ; but lay up for yourselves treasures in heaven.'—Mt 6^{19, 20}.

The newspapers are full of all sorts of things, beautiful things as well as nasty things; only sometimes they print the nasty things so large and the lovely things so small that the lovely things are overlooked and not read.

Not very long ago the newspapers told us that two men had died and both had begun life as poor boys, both had left very much treasure behind them, only different kinds of treasure. The papers told the story of one man who had been poor and had worked hard and looked ahead and saved money, and at his death he had left behind him about £4,000,000. I do not know how much money that is, but it is a great deal for one man to have to worry about. Then the papers went on to say that in his will the rich man said he had not left any money to help hospitals and poor people, because he had given away a lot of money while he had been alive. The papers said that he had given £10,000 to a hospital here, and £10,000 to a hospital there, and that was all.

Then the papers told a much finer story. Another man had died—a young man, this one. Between thirty and forty years ago a little boy was ill in a hospital ward in Liverpool. He was very poor. He was very ill. At first he was very, very miserable. He thought that he was going to die, and that no one cared whether he did die or live. But soon he began to think differently. He had a comfortable bed and clean clothes. That was rather nice. He thought he would like to live a bit longer to enjoy the nice bed and the clean clothes. Most wonderful of all, people were kind to him. Nobody kicked him because he was in

the way. Nobody cursed him because he needed something. People did things for him as though they liked doing them, did them as though they thought he was worth it; and the boy thought he would like to live just to have a little more kindness shown him. He soon began to get well, and the kindness kept on. It got right down inside his heart, and he said to himself:

'When I grow up, if ever I get a chance, I will do something for the hospitals, just to tell them that I am grateful for their kindness.'

The boy got well and grew up and became the editor of a great London newspaper. He knew that he was not likely to live very long, but he made up his mind that he would *live* every hour he was here, and, especially, that he would do all he could for boys and girls who were just as miserable and unhappy as he had been, and for hospitals.

One day he stood in a long hospital ward in a London hospital where every bed had some one in it whose eyes were bad. The sunlight was pouring in through the windows but they could not see it. There were lovely flowers on the tables and by the bedsides and no one to see them but the nurses. The patients were in the dark hour after hour, day after day, night after night. There was nothing they could do to pass the time, nothing to help them to forget the pain, nothing to cheer them up when they were afraid they would never see the sunshine and the flowers again.

'I wish I could do something to help them,' he said. 'There are so many of them, so many hospitals full of sick folk, full of people waiting for operations, people in terrible pain, people tired of lying in bed. I wish I could do something'—then it came to him all in a flash—'Wireless! Let them listen in.'

But that meant a lot of thinking and planning. How were you going to have a set with three hundred pairs of headphones? Who would look after it and tune it in? And, above all, who would pay for it? So he talked to wireless engineers and hospital governors and doctors and all sorts of people. Then he talked to everybody through his newspaper:

'How would you like to be in hospital all day in the dark in pain with nothing to do? Wouldn't you like to help me put in wireless for these sick people?'

The King said, 'Yes, please,' and the Queen said, 'Of course, we should,' and lots of ordinary, common people said, 'Rather!' and they sent shillings and half-crowns and five-pound notes and headphones, and to-day, at every bed in every

hospital in London, there is a pair of 'phones that sick people may listen in or else a loud speaker in the ward.

And all over the country people said, 'We, too, have a hospital. Our sick people shall have wireless,' and they did it. It was all because people were kind to a little sick, miserable boy and he grew up and fulfilled his vows.

Even then he was not content. He remembered that there are schools here and there where there are boys and girls who have got into trouble with the police and have been sent to these schools to learn to behave themselves. They ought to have wireless, too, he said. Once more he talked to the people through his paper, and the wireless came.

Then, only a few weeks before he died, he remembered the men who keep the lights burning on the lighthouses and light-ships round the coast and warn vessels to keep away from the rocks, and sometimes do not see a newspaper for five or six weeks at a time.

'They also deserve to have wireless,' he said, and once more he talked to people through his newspaper, and the wireless came.

Well, he had not got much money in his pocket when he died, but I think he had great treasure, and the treasure of all the love and kindness he showed and all he did for other people is something which he has not left behind, but something which is his very own for all eternity. Do you remember what Jesus once said?

'Lay not up for yourselves treasures on earth . . . but lay up treasure in heaven.' The stories from the newspaper help you to understand what He meant.

The Christian Year.

EASTER SUNDAY.

The Tenderness of Christ towards those who have failed Him.

'Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.'—Jn 20^{19, 20}.

We cannot read our New Testament, where it describes the days which followed immediately upon the Crucifixion of our Lord, without feeling that that Awful Event had plunged the disciples for the time being into amazement and despair. It was not what they had expected. And although

Jesus had been careful to warn them against all worldly anticipations, it is quite evident to us that the disciples had never abandoned the hope that one day, it might be even at the very last moment, their Master would summon some supernatural force to His side and mount an earthly throne. We know what did happen. Jesus was crucified, dead, and buried.

There they were, then, full of disappointment concerning Christ, things not having turned out as they had expected, the whole world for the time being seeming to them to be awry and senseless. Along with that they had the feeling, though they may not have understood themselves at the first, that, talk as they might in their anger about going back to their old habits, as a matter of fact they could never be the same as they had been—that now, since they had been going about with Christ for three years dealing with matters which, it might be, were beyond them, yet not quite beyond them and not always beyond them, they could never now go back to those occupations with which at one time they had been content. When a man has once seen Christ, he may one day abandon Christ, but he can never be quite the same. Mingling with these two feelings there was that other—that the death of Jesus had tried them in the balance and had found them wanting. The Crucifixion had made it quite clear to everybody who cared to think about them, that the disciples at that stage were merely worldly men. Now we are never so angry as when we are angry at ourselves. We are never so disappointed as when we are disappointed in ourselves.

1. In the first place, then, it was to men who were honestly disappointed in Christ, disappointed that He had permitted Himself to die, that Jesus appeared showing them His wounds. Seeing Him there, and thus, a great blindness passed away from those disciples, a great worldliness and stupidity of the spirit was scattered like clouds by wind and sun. That came to pass in their minds which had just happened in the case of the two on the way to Emmaus—they saw, by a flash of insight into their own Scriptures and into their own history, that it behoved the Christ to suffer these things and to enter into His glory. They were Jews, and, seeing Jesus there with His pierced hands and side, they saw not the contradiction of the ancient faith, but the awful fulfilment of it. Christ in disappointing their poor worldly thoughts about Him, and poor worldly ambitions for Him, had not disappointed them on the High and Holy Plane, on that only plane whereon the soul can be satisfied—when we

see God stooping in Holy Love and Suffering to save.

2. Resolving that darkness, Jesus dealt also with a second source of darkness in their spirits. Much of the sorrow of the disciples in the days immediately after Calvary came to them as they looked forward to the days that lay before them. How were they to go on without that society, that companionship, about which they were only now beginning to understand what it had been to them? But, appearing now as He did, that great sorrow in their hearts was composed. It was as though He, Christ, were saying to them: 'I am still with you. All that I ever was to you I am still, and may be to you more and more. I was dead: I am alive for evermore. Death is nothing to such a communion as we may have.' And so, once more 'were the disciples glad when they saw the Lord.'

3. Much of the sorrow of the disciples arose from their miserable thoughts about themselves. They had seen Christ taken captive, and they had forsaken Him. One of them had seen Him buffeted in the Judgment Hall and had denied Him. They had seen Him crucified and made a public spectacle, while they had stood afar off beholding these things. The Cross had found them out. Christ's three years' patience with them had gone for nothing.

'And Jesus came and stood in the midst, and said, Peace be unto you, and he shewed unto them his hands and his side.' And how did it comfort them, how did it make them glad, to see His wounds? Would it not add to their shame to see His hands and His side? Would it not have been a great kindness if Jesus had veiled His wounds, thus sparing them this goad to their own painful memories? No, for it was the wounds of Jesus which they most wanted to see. For away at the back of all their miserable thoughts about themselves there was this thought—that Jesus would never have any need of their love now; that they had failed Him in the only days in which they might have been faithful to Him; that now He was away in a region where He had no need of their loyalty, either in the dim abode of shades, or in the radiant Presence of His Father.

'But Jesus appeared and shewed unto them his wounds. Then were they glad.' He was not yet, then, away beyond their reach, beyond a certain need of them. He had still—His wounds. There was something they could yet do: they could live in the world as those who have seen the unhealed wounds of the Saviour of the World.

We too have failed towards Christ in many a shameful way. And at times our bitterness is this,

that we think that we shall never be able to restate ourselves in Christ's affection. To us, too, to us at this sacred season, if our hearts are really engaged, Jesus comes, and He shows us His hands and His side. He shows us His wounds that are still open—shows us that there is still many a thing which we can do for His blessed sake, and in the doing may lose the bitterness of our memories.¹

FIRST SUNDAY AFTER EASTER.

The Winter is Past.

'Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come.'—Ca 2¹¹. 12.

At this delightful season of the year, when we witness again the recurring miracle of the unfolding leaves and the new-blown flowers and the returning song-birds, there are few of us, I think, whose hearts do not leap forth to acclaim the wonder and glory of this radiant world. 'I love the smile of the earth,' cries a character in one of Mr. E. F. Benson's books—'I love the smile of the earth when she wakes in spring, and puts forth her thoughts again. When she thinks about hawthorn, she thinks in little squibs of green leaf; when she thinks about birds, she thinks in terms of nightingale-song; or when she thinks about crocuses, she sees her thoughts expressed in yellow chalices, with pollen-coated tongues. She thinks she has had enough of the grey winter-withered grass, and lo! the phalanxes of minute green spears charge and rout it. She thinks in the scent of wall-flowers, and the swift running of lizards on the stone walls, and pink of peach-blossom, and foam of orchid-flower. My goodness, what a poet she is!'

Now what is the special message of this blessed spring-season to us?

Well, in the first place, the spring is *the great natural revelation of life*—of revival, of rejuvenescence. It is the very season of resurrection. Graves open; sleeping things awake; imprisoned things are emancipated; dead things live. There is movement and change and progress. Everything is full of force, full of vitality, full of life, and is thrusting upwards and outwards towards yet more abundant life.

Every clod feels a stir of might,

An instinct within it that reaches and towers,
And groping blindly above it for light,

Climbs to a soul in grass and flowers.

Now all this awakening into life that is going on around us—what is it but an acted parable of another sort of awakening into another sort of life and a higher? Is it not appropriate that we should keep Easter in the springtime, when all Nature is reviving from its death-like slumber? Is it not well that we should be reminded that the same Life-giving Spirit that is seeking out the dead things in the woods and fields, and transforming them so wonderfully into buds and leaves and tinted blossoms, is performing a similar gracious office for the benefit of man? He seeks the spiritually dead. He seeks the men who are dead 'in trespasses and sins'—the arrant outcasts and incorrigibles who have long been given up as hopeless, dead to home and dead to friends and dead to all decent society—dead to everybody but God. And He also seeks those other dead, who lie comfortably coffined in narrow formalities and respectabilities, buried in dismal sepulchres of spiritual lethargy and self-complacency, where no ray of light can touch them. To all these comes the Life-Giver.

To-day spring seems to be coming in a special sense. Everywhere around us dead things—cold, stiff, sapless, wintry things—seem to be stirring and warming and reviving. Dead peoples, dead societies—are they not gradually awakening to the larger possibilities of national existence? Dead churches, where a complicated system of ecclesiastical machinery has obscured or blocked out the vision of God—are they not being quickened to new insight and new vigour? Dead doctrines and beliefs, dead loyalties and allegiances—all sorts of beautiful things which, during long years of stagnancy, have drooped and shrivelled up and withered—all these have been touched by the breath of the Giver of Life, and begin again to flower and flourish. For the springtime—may we not believe it?—the springtime with its transfiguring freshness and vitality is coming back to us to-day, and 'once more,' as Tennyson puts it in his poem on 'Early Spring'—'once more the Heavenly Power makes all things new.'

Then, again, just as spring is a revelation of life, so is it, further, *a revelation of beauty*. Only think of the incomparable loveliness of the spring flowers alone. Why, so enchanting are those spring flowers that almost every one of them has found a poet of its own to sing its individual praises. The daisy, for instance, and the celandine have each been hymned by Wordsworth, the daisy once more by Burns, the snowdrop and the tulip by James Montgomery, the violet by Herrick, the primrose

¹ J. A. Hutton, *There They Crucified Him*, 246.

by Henry Kirke White, the daffodil by Austin Dobson. Lowell, again, has celebrated the flame-like glories of the dandelion, Elizabeth Barrett Browning the 'mountain gorses, ever golden,' while Walt Whitman's magnificent chant, known as 'Lincoln's Burial Hymn,' is all fragrant with the clean, invigorating perfume of the lilac:

Stands the lilac bush, tall growing, with heart-shaped leaves of rich green,
With many a pointed blossom, rising delicate,
with the perfume strong I love,
With every leaf a miracle.

And surely this exuberance of floral beauty is not without a meaning for the understanding heart. Is it not itself an exposition, as it were, a clear and conclusive demonstration, of the liberal love of God? That is exactly what it is. All this overflowing loveliness is a revelation of the bountifulness of the Providence that blesses us.

Then, lastly, not only is spring a revelation of life and a revelation of beauty; it is also *a revelation of abounding hope and joy*. No season of the year is so symbolic of pure joyousness. The whole world seems, as it were, to be breaking into laughter; and the echo of that laughter haunts the spring-songs of the poets. Listen!

In our hearts fair hope lay smiling,
Sweet as air, and all beguiling;
And there hung a mist of bluebells on the slope
and down the dell;
And we talked of joy and splendour
That the years unborn would render,
And the blackbirds helped us with the story, for
they knew it well.

We have been through our winter, our drab, depressing winter, and often we thought in despair that the spring would never come. Professional pessimists told us that it would never come. Yet, spring has indeed its 'certain date,' however it seem to be delayed. It is coming. It is certainly coming, though we cannot tell how it is coming. We really do not know how all things will work together ultimately for our good. We really cannot imagine how some of our losses will ever be made up to us. We cannot possibly divine how our sighs will be turned into songs, or how we shall win strength and salvation from our agony. It is all just a hope, and, in some of our moods, it seems to us a wildly extravagant hope. Yet the Divine way with Nature is the Divine way with the life of man. Out of winter comes the spring; out of misery nobly borne comes the rapture of great

gladness. And for those who trust in the Lord and wait patiently for Him, the tardy hours will bring at length a priceless boon out of every sad experience, a thrill of delight out of every throb of pain, a solid advantage out of every apparent disaster, and in the end—some day, somewhere—the sweet music of the spring-song, 'Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come.'

This natural spring that we see everywhere about us, with its revelation of life, its revelation of beauty, and its revelation of joy—does it not bring to us this message?—'There shall be a new heaven and a new earth. There shall be a greener world and a bluer sky. There shall be a nobler manhood. There shall be new hearts and new souls. The old things are passing away amid fierce agitations and convulsions, and all things are becoming new.' Yes, a happier world is yet to be, where 'everlasting spring abides and never-fading flowers,' and where, as in long-lost Paradise, God Himself shall once more walk with man amid the bowers and blooms of the garden in the cool of the day. Let us look forward, therefore, with confidence to the better things that are in store for us. Let us anticipate, and prepare ourselves for, 'the earth's divine renewal.'¹

SECOND SUNDAY AFTER EASTER.

In Another Form.

'After that he appeared in another form unto two of them, as they walked, and went into the country.'—Mk 16¹².

He appeared unto them in another form—not another person. It was the same Christ and Lord. But there was some difference of manifestation. That is the plain truth coming to meet us out of the region of mystery where for us the final truth of things must ever dwell. After His resurrection Jesus was to His disciples Jesus—with a difference. The disciples never doubted that He was the same Jesus with whom they had passed through the cornfields, and traversed the Syrian highways, and voyaged on Gennesaret. But the human form which was soon to pass from their midst already seemed to be playing a lessening part in their recognition of their Lord. In a little while they should see Him no more—that is, as a man sees his fellow-man. Soon the vision of the living and ever-present Christ was to be reserved wholly for the inward eye of every reverent and faithful soul. But it would

¹ F. H. Dudden, *The Delayed Victory*, 73.

appear that already the old order was changing, and the outward form of the Master was already becoming less and less an essential medium for the revelation and recognition of His unchanging personality. This much may be gathered from the story of the days between the Resurrection and the Ascension.

The Magdalene, to whom Jesus appeared in Joseph's garden, in the clear sunlight of the Easter morning, failed to recognize Him until He called her by her name, and that one word so tenderly spoken brought the flash of inward vision that told her she stood in the presence of her Lord. It was her heart that first recognized Him. Recall for a moment another scene. Peter and the two sons of Zebedee, with Thomas and Nathanael of Cana and two other disciples—seven of them in all—were coming ashore after a night of fruitless toil on the waters of Tiberias. Jesus stood on the beach and asked them how they had fared, and gave them instructions to cast their net again; and not one of the seven recognized Him until, as they hauled in the net and felt its straining meshes, and caught the silvery glimmer of scales beneath the water, one of them suddenly realized who it was at whose bidding they had cast their net. And it is very significant that the man who first woke to the recollection of this, and to the recognition of that Figure on the shore, was John, the disciple who was bound most closely to the Master by the bonds of affection, and who had that faculty of intuition and perception that is the birthright of affectionate and sympathetic natures.

Without following the history any further, it is clear that the story of the days between the Resurrection and Ascension tells us that, in the recognition of Jesus by those to whom He revealed Himself, the spiritual senses predominated over the physical, and the heart played an ever larger part in the work of perception. It is abundantly clear from the narrative that it was no apparitional and illusionary Christ that the disciples recognized; but it is equally clear that they who had been wont to recognize their Lord in precisely the same way as they recognized one another, now needed that their physical senses should be quickened and reinforced by the spiritual forces of memory, faith, and love.

And now, of all the things that might be learned from these strange and wondrous days when Jesus passed among His disciples—a figure so simply human, and yet so mysteriously Divine, now obeying and now conquering the laws of time and space—let us then learn this lesson: we must not

think to find in the forms and manifestations of spiritual life that reality and finality which can only rightly be attributed to spiritual life itself. Form plays so large a part in our physical and material reckonings, judgment by appearance is so necessarily a part of our life in a world of appearances.

'He appeared in another form.' He is always doing that. Would that our faith were deep enough, would that our insight were keen enough, would that our love were catholic enough, to recognize Him in all the forms and fashions of His coming unto the children of men! For all of us whose religious experience is a reality there is one form we recognize. We know Him, as He has come to us. Let us not think that every man must know Him exactly as we do. Let us never hold up before our brother's eyes our portrait of Christ, and say, 'That is He, and there is no other: when you see that you will see Him, and not till then.' Let us say to ourselves rather, 'That is my vision; but it may not be his.' Many a stumbling-block would be removed from the path of the seekers after Christ—and many a misjudgment would be averted or corrected—if only we could come to see that the Christ of all true spiritual experience has more than one fashion of revealing Himself to men, and of imparting to them the treasures of His grace. He has Divine power, Divine mercy, Divine love for us all. The Cross of His mysterious passion casts its healing shadow across the life of humanity. Some find the Risen Christ as the Magdalene who found Him suddenly when He named her name. Some find Him in the doing of His will, as the disciples who cast the net in Tiberias, and found it was their Master and Lord they were obeying. Some go the journey to Emmaus—the way of many a heart-burning, many a meditation, many a mind and spirit struggle—and find Him in the breaking of bread. At the core of all Christian experience there lies the same eternal truth, for it is the same Christ who meets us all; but many are the forms that experience can take.

'He appeared in another form.' These are words to hush for ever the foolish strife about modes of worship. There are those who look upon the eastern window of a cathedral, casting its glorious colours on altar-cloth and surplice and pavement, and say it stands for gross materialism. In their eyes the ritualist is an idolater. There are others who attend a meeting in a Salvation Army barracks, and go away and talk about irreverence. And they are all wrong. One man's history and tempera-

ment make symbolism and ritual invaluable to him; another man's history and temperament make him glory in a form of worship that is stripped of everything that might be called in any way symbolic. The same Christ appears to each worshipper. There is no change of personality, there is only a change of form.

And may we not find in these words we are considering a warning against associating the Divine revelation of God in Christ too exclusively with the thought and activity of the Christian Church? It has been already demonstrated to the satisfaction of most thoughtful people that there is no quarrel between Christianity and science. But it would seem in these later years that the scientists are themselves coming nearer and ever nearer to the Christian view of God and the world through that reverence, faith, and truth that are of the very essence of the truly scientific spirit. Many who have no regard whatever for orthodoxy have a supreme regard for truth, and are finding the truth along lines that are certainly not obviously evangelical.

'He appeared in another form.' There has come over the Christian Church a great change of view on more than one important part of the Christian creed. Our view of salvation is not so individualistic and self-regarding as it was. The oneness of the race, the socialism of the gospel, and the supreme self-forgetfulness of the Cross have taken men out of themselves, and wakened all the truly social and serviceable instincts of men's souls. Men are learning, as never before, to live for men. The words 'the people' are not a vague term, having no significance for the individual. The problem of the many is coming home to individual hearts and consciences. The man whose bread is sure is concerned about his brethren who are hungry. The woman whose life is set amid the sweet protections of a love-lit home is thinking to her heart the pain and peril of her sister who is compelled to live her life face to face with the shames of the world. Some are afraid of this tendency and teaching. There is no need to be. It is the same Christ revealing Himself to men in another, and maybe a truer, form.

So, as we ponder the mysterious manifestations of the Risen Christ, let us remind ourselves that this same Jesus is ever in our midst, and we must be ready to recognize Him in the garden of our hope and sorrow, on the Tiberias of our daily toil, in the beauty of the earth, and in every place where duty, pain, or love may take us.¹

¹ P. C. Ainsworth, *A Thornless World*, 93.

THIRD SUNDAY AFTER EASTER.

Christ Fashioned Within.

'It pleased God . . . to reveal his Son in me.'—Gal 1^{15, 16}.

'My little children, of whom I travail in birth again until Christ be formed in you!'—Gal 4¹⁹.

'Christ in you, the hope of glory.'—Col 1²⁷.

We are all familiar with the saying that in every man there are three personalities. But a truer reading of human nature modifies this statement. There is only one personality, but that personality lives and moves in three worlds of thought, desire, and will. The first of these three worlds is that of our ordinary thought and our transient feeling as they are expressed in the intercourse of life. The second is the world of inner desire, with its self-communing and unconfessed hopes and fears. But within and behind these two there is a third realm. It is a world wholly unknown to our fellow-men, and greatly dark to ourselves. It is the Holy of Holies—the shrine of the soul. The other two are only the Outer Court and the Holy Place.

We know how real this inmost and benmost sphere of life is. When we were children there were names which were household words, places familiar in every feature, incidents which were the great events of our short history, persons who were our guides. Many of these have melted into the infinite azure of the past. We cannot recall them by any act of will. Yet let some name stand out on a page, or let some word fall upon our ear from a speaker's lips, or let some old faded letter come into our hands, and at once, swimming up out of this secret inmost world, there come the names, faces, events, personalities, upon which we thought death had laid its binding spell. They were not dead; they were only lodging in this inmost and benmost world of our being.

The broad law of a victorious Christian life is that Christ must be dominant within the soul. Christ must be fashioned within. It is not enough that Christ should control the outer court of our life, our judgment, our habits, our intercourse with the world, or even our worship and services. It is not enough that Christ should be the Master in the second chamber of our being, and that we should think on Him with reverence, and dwell upon Him in quiet meditation, and find our minds glow with tender feeling towards His moral loveliness. Christ must pass in through the two outer courts. He must enter to abide within us, and to hold our will in the hollow of His hand. He must be the indwelling personality who will fashion us

like unto Himself. The whole history of the Christian conquest is the fashioning of Christ within.

There are three clearly outlined stages in this fashioning. The first is—*Christ born within*; the second—*Christ formed within*; the third—*Christ perfected within*.

1. *Christ born within*.—There is a decisive spiritual change by which a man becomes a Christian. We should not encourage any narrow thoughts about the circumstances of its happening, or the emotions which it arouses, or the words in which it finds expression. We are all so different in age and situation, in our past and even our present, in our training and our temperament, that no two men ever have had the same experience in this vital change. For that reason it is described in Scripture under many names. It is called: 'being renewed in the spirit of your mind'; 'being quickened together with Christ'; 'being called out of darkness into his marvellous light'; 'becoming a little child'; 'awaking as from a deep sleep'; 'passing from death unto life'; 'becoming a new creature in Christ Jesus.' But Jesus always uses the final, the perfect, and the most beautiful word, and He names it—the new birth. Where does this new birth take place? Not in the outer world of daily thought and action, and not in the inner world of self-communing. It takes place in this inmost core of our being. What is it in simplest terms? It is Christ passing into the secret place of our soul, a spiritual presence, to be fashioned within.

To that experience Paul refers in one of his strange words: 'It pleased God to reveal his Son in me.' We know how Jesus laid siege to Paul. We can mark the steps by which He conquered him. Paul's large, sane, penetrating mind began to understand the wisdom of Christ's words. Jesus, in His grace and loveliness, began to creep into the study of his imagination. Then Christ passed into the second world of Paul's deeper thought and more wistful desire. The conviction that the way of his walking was not securely right brought forth self-reproaches and strange relents. The record of that stage of experience is to be found in the words, 'It is hard for thee to kick against the pricks.' But Christ was not yet born within. There came that moment on the road to Damascus when the great light shined about him, and the voice of Christ rang through him, and the barrier of the shrine was broken down, and Christ passed in to dwell at the centre of his being. God had revealed His Son in Paul.

2. *Christ formed within*.—It may seem that we are speaking in too high, too daring, and too mystic, a way when we declare that Christ may be fashioned within the spirit of man. But it should not be a strange thing to any one to say that one personality may possess and pervade another. It is quite within the range of our experience that one personality has become the life and force of another, so as to be formed within. Browning, with his usual insight into the working of the soul, has set this truth in his poem 'By the Fire-side.' He describes a simple scene. He shows us a husband and wife sitting by the hearthstone in the evening hour. They have lived in a close and unsullied fellowship. They are both growing old. The husband tells his wife how deeply and potently her personality and character have penetrated his. Then he passes to the scene of the perfect consummation. It came, as they stood at the close of day, on a rustic bridge over a quiet stream:

A moment after, and hands unseen

Were hanging the night around us fast;

But we knew that a bar was broken between

Life and life: we were mixed at last

In spite of the mortal screen.

3. *Christ perfected within*.—'That God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.' This hope, made confident by the experience of its power, breathes through the aspirations of all the New Testament saints. Paul's prayer is consummated in John's unforgettable anthem, 'Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but when he shall appear we shall be like him; for we shall see him as he is.' What is the reality to which this hope looks out? The day is coming when all that is earthly shall pass away, and all that is temporal shall be no more. What shall remain is this inmost world of our personality where Christ has been formed within. There shall Christ be perfected. We have been planting our bulbs in the earth in the knowledge that:

There is a day in spring

When under all the earth the secret germs

Begin to stir and grow before they bud.

As the life within begins to move, the outer husks and coverings fall away into death and rottenness. But the life sends up its living green shoots into the world of light and beauty. Then the form of the plant begins to appear, and finally the flower lifts its head in the mellow sunshine. So Christ,

born within and formed within, shall, in that new atmosphere of light and love, be perfected, and we shall be 'conformed unto the likeness of God's dear Son.'

All this rises up to a solemn issue. It brings us face to face with the alternative which cannot be escaped. Either Christ has been born within, and is passing on to a perfect fashioning, or some other personality is becoming the indwelling and dominant spirit of our inmost being. 'Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' That is the timeless word of the wondrous music with which Christ seeks entrance that He may be fashioned within. But the shrine will not remain empty. If Christ be denied, some other will enter in. The Evil One will become dominant, and we shall be fashioned unto his likeness, as too many men have been.¹

FOURTH SUNDAY AFTER EASTER.

The Conquest of Limitation.

'Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel.'—Ph 1¹² (R.V.).

Wherever there was a church in need Paul was there to help it; wherever there was an open door Paul was the first to step in. Nothing mattered to him except that the work should go forward, and the greatest part of its burdens he carried on his own shoulders. And now there are to be no more adventures. That part of the story is ended. The days of open doors have gone; all the doors now are barred and bolted. He is a prisoner. The need of distant provinces may cry out for help, but he cannot go in answer. New fields may open up, but he cannot take advantage of the occasion. The old adventurous spirit is in bonds. How will he regard it?

'Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel.' Resignation bows its head and says, 'What must be must be, I accept'; faith lifts up its eyes and says, 'Even here there is beauty and meaning and scope.' Now that is what we get in St. Paul's sentence. It is a verdict of faith. There is no submission about it. There is rather the note of a half-humorous conquest. The Apostle looks at his narrow confinement and says, 'Even this is not without its effect.' His prison turns into a new kind of pulpit. The work goes on.

¹ W. M. Clow, *The Evangel of the Strait Gate*, 151.

Now we are on the threshold of a great subject here. What is the task of faith in this world? Not so much to explain as to overcome! Faith does not set out to give us a clear-cut explanation of the why and wherefore of things; it is the spirit which goes out into the midst of inexplicable things to shape them after its own fashion. Faith is a life, not a scheme. Ultimately in this great business of human life mystery broods over the face of things, explanations are withheld, and the whole issue comes to this, whether we are going to wrest out of life's problems some gain which can never be lost. The man of faith does not know more about the meaning of life's problems than any of his fellows, he is not in possession of the key to the puzzle, but he has within himself the spirit which challenges life to give up its hidden riches.

So the greatest test of faith comes to us when life shows its worst side, and it comes, I think, supremely in old age, when the whole temptation of life is to feed on memory instead of on hope. The greatest witness of faith is old age, which has still the forward look. That your young men should see visions is no wonderful thing; that your old men should dream dreams is. Paul was never greater than in the closing stages of his life when he saw in his prison an opportunity, and his heart leapt out in thankfulness to take it.

But this same issue is always fought out when adversity appears, whether it comes in youth or in age. The difference between men and women is not the measure of adversity which comes to them, but what they do with adversity when it appears. In every life sooner or later 'the rains descend, the winds blow, and the floods arise'; for one man the house of life falls in ruins, for another it stands secure, and the difference lies not in the intensity of the storm, but in the power to withstand.

There is a fine story which is told of Marshal Foch, that one day when the position of things was critical, the further retreat would have endangered the whole line, one of his divisional generals sent him a message saying that he could not continue to hold a certain line of trenches which had become untenable, and in reply the Marshal sent him this message, 'If you can't hold on, you must advance.' It is a great motto for life, and the power to advance in such circumstances is where the great test comes.

And now if that is faith's greatest test, it is also by inevitable consequence the field where the greatest triumphs are won. What is the thing that we could least afford to lose out of the story of our lives or the story of the world? It is the record of the hard days. The victories which men

have won over against circumstances are the greatest stories in the world. One thinks of Milton in his blindness writing words like these :

I argue not

Against Heaven's hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward.

One thinks of Beethoven in his deafness giving music for the ears of future ages. Or one turns to another field of life and thinks of James Watt, the great inventor, feeble in body and starving on a few shillings a week, saying, 'Of all things in life there is nothing more foolish than inventing.' Nearer still in time there is David Livingstone dragging a fever-stricken body over the wastes of Africa for a dream he had set out to attain. And you notice there are prisons in all these illustrations—the dark prison of blindness, the stony prison of deafness, the prisons of sickness and infirmity, but out of these have come the furtherance of poetry and music and invention and discovery.

These greater records in the story of faith have their own message to ourselves. In the end the greatness of life for all of us depends upon how we

deal with that little phrase, 'the things which happened unto me.' Are we to be the victims of what happens, whether it be good or ill? Then we are among the defeated. Circumstances paint their image on our little lives, and the world has no gain from our living. Or are we conquerors, moulding conditions to our will? Then the world does gain.

Faith is not an explanation of things, but a spirit of life. It is not a key to the puzzle, but a great venture. In that spirit of life, in that venture there is the clearest light we can get upon the meaning of things? Is it not true that the light we crave upon this puzzling world is the reward, not of detached thought, but of great living?

We are not supplied with a definite creed at the beginning of the journey. The Master's call is 'Follow me,' and as we follow we begin to learn. Every day's life in His service adds something to our creed. Our views, as we call them, spring out of the things we have actually seen in our journeyings. Our beliefs rise from the things we have lived by. And so, slowly but very surely, we come to our own assurance.¹

¹ S. M. Berry, *The Crucible of Experience*, 169.

Recent Foreign Theology.

Greek Catenaæ on the Pauline Epistles.

In his erudite article on 'Greek Patristic Commentaries on the Pauline Epistles' (Hastings' *D.B.*, Extra Vol., pp. 484-531), Dr. C. H. Turner acknowledges that no great advance can be made in the study of the Catenaæ 'until more of the material that exists abundantly in the MSS has made its way into print.' Dr. Karl Staab, of the University of Munich, has already given the results of his examination of the Greek Catenaæ on the Catholic Epistles in a volume published in 1924. He has recently laid students of the New Testament under further obligation by a comprehensive work on the Greek Catenaæ on the Pauline Epistles.¹ He has had

¹ *Die Pauluskatenen nach den handschriftlichen Quellen untersucht.* Von Dr. Karl Staab, Privatdozent an der Universität München, pp. viii. 284. Mit sieben Tafeln in Lichtdruck (Roma: Verlag des päpstlichen Bibelinstituts).

access to other MSS than those which are found in the libraries of Rome, and claims to have made use of 'at least three-fourths of the available material.'

The Catena Commentaries, which Dr. Staab has examined, are classified in two divisions and are named after the principal MS in each. Two types are recognized, the first being represented by MSS grouped under the three headings, Vaticanus, Monacensis, and Parisinus; the second by MSS grouped under the three headings, Nicetas, Œcumenius, and Theophylact. In each section there is a scholarly appreciation of the characteristic features and the value of each type, with a discussion of age and authorship. The Vatican Catena 762 (cf. Turner, *op. cit.*, p. 521) is held to be 'the most valuable as regards contents and form, and the most trustworthy witness to the text of the Pauline Epistles.' But Staab differs from Turner in his estimate of Vat. 692, which he regards as 'an offshoot from Vat. 762.'

The genuineness of the Œcumenian Catena on

St. Paul has been disputed. It is defended by Turner (*op. cit.*, p. 523). Staab is of opinion that Bardenhewer's article in Wetzer and Welte's *Kirchenlexikon* justifies his own speaking of 'the Pseudo-Œcumenian type.' To quote his final judgment: 'Œcumenius did certainly write a Commentary on all the Pauline Epistles in the form of short glosses on single words or phrases of the sacred text. The *scholia* which bear his name in the commentary in question are survivals from these comments. But the compilation, as a whole, cannot be ascribed to him.'

The last chapter of Staab's encyclopædic work is entitled *Pauline Exegesis in the Greek Church*. A survey of the material available is given, and the hope is expressed that further research will make accessible to all students of the New Testament the knowledge of the exegesis of the Greek Fathers which at present is hidden in many MSS of the Greek *Catenæ*.

Dr. Paul Feine's Monograph on St. Paul.

NEARLY thirty years ago Professor Feine published the first-fruits of his Pauline studies: 'The Gospel of Paul'; it was followed by 'Jesus Christ and Paul' (1902), and 'Paul as Theologian' (1906). His 'Theology of the New Testament' is now in its fourth edition. In the 'Series of Scientific Monographs,' edited by Dr. A. Schlatter and Dr. W. Lütgert, his latest work¹ appears, and in it he reaffirms the main principles of exegesis which underlie his earlier writings, although, as he says, 'in the course of my theological development my outlook has been widened and deepened.'

In Part I. the various theological interpretations of Paul are classified under four headings: writers whose studies may be described as 'intellectual and didactic' include such names as Neander, Baur, Beyschlag, and Harnack; amongst those who belong to the 'historico-religious' school are Eichhorn, Wendland, Eduard Meyer, and Bousset; only three names of those who have written from the 'eschatological' point of view are given, namely, Kabisch, Teichmann, and Schweitzer. In the fourth

section the transition from the theological to the religious study of the Apostle is traced from Nösgen to Karl Barth. Other writers included are Titius, Weinle, Johannes Weiss, Deissmann, and Feine himself. References to non-German authors would have been welcome, but it is no small gain to have, in a single volume, clear statements of the views of nearly fifty scholars, accompanied by appreciations or criticisms of their conclusions. These summaries will be valuable for reference both to those who agree with and to those who differ from Feine's exposition.

Part II. is constructive. Feine answers *historically* the question: 'Is Paul a true disciple of Jesus who continued His work, or did he obscure the Christian religion by intermingling with it foreign elements, whether Jewish, Greek, or Oriental?' To arrive at an historical understanding of Paul, the New Testament evidence of his relation to the early Church and of his dependence on Jesus is carefully investigated; the early Christians' hope of redemption is then viewed in the light of the history of religions; and in a final chapter it is argued that in order to understand Paul historically it is essential to begin with his faith in God and from that starting-point to trace the lines of development in his theology.

There are judgments expressed by Feine to which some of those who agree with his central position will be unable to assent. For example, Deissmann's distinction between 'action' and 'reaction' in religious experience has proved illuminating to many who will dissent from the strictures passed upon it; and in general it may be said that full justice is not done to the mystical elements in Paulinism.

The strength of Feine's argument will be found in his insistence upon the historical probability that a broad stream of common faith united Paul with the early Christian Church. Emphasis is laid, not upon what separates Paul from Jesus and the primitive Church, but upon what unites him to the faith of the early Christians. It must suffice in this brief notice to summarize the main conclusion to which Feine's investigations have brought him. It is acknowledged that there is something distinctive both in Paul's faith and in his theology. 'He was the first Christian who elaborated certain conceptions, indeed, one may say certain dogmatic statements.' But to Paul no 'inward metamorphosis' of the Christian religion is to be ascribed. Pauline teaching is not out of line with early presentations of the Christian faith.

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¹ *Der Apostel Paulus*: Das Ringen um das geschichtliche Verständnis des Paulus. Von Dr. Paul Feine, Professor der Theologie in der Universität Halle-Wittenberg. Sammlung wissenschaftlicher Monographien, Band 12 (pp. viii. 624. Paper, M.20; cloth, M.23. Verlag von C. Bertelsmann in Gütersloh).

Vital Values of the Cross.

BY THE REVEREND ALBERT D. BELDEN, B.D., WESTCLIFF-ON-SEA.

It cannot be too strongly emphasized that the sayings of St. Paul concerning the Cross of the Lord Jesus Christ do not represent mere theorizing about that extraordinary event; they represent, rather, the values which that Cross came to have for him in his daily life. They were the current coin of the Apostle's life—reflections of his daily experience of the power of Christ to save. We shall never do justice to St. Paul's meaning until we cease to regard these classic passages upon the Cross merely as theology and begin to see them as records of the plain everyday effect of the Cross, not only upon his own mind and life, but upon the minds and lives of his fellow-Christians. Such an understanding of them would leave us face to face with the question: why should not the Cross of Christ project itself into our own life also with just these values?

One can imagine St. Paul standing over against this modern religious world of ours and crying wistfully, in the eloquent words that F. W. H. Myers has put into his mouth:

Oh could I tell ye surely would believe it!

Oh could I only say what I have seen!

How should I tell or how can ye receive it,

How, till he bringeth you where I have been?

From the famous passage contained in Ro 5 we can select three sentences which enshrine, in an impressive sequence, the three supreme values of the Cross, for St. Paul and indeed for all men:

'God commendeth his own love toward us.'

'While we were yet sinners, Christ died for us.'

'Saved by his life.'

Here we see St. Paul deriving from the Cross of Jesus an assurance of Divine Love—an unveiling and judgment of human sin, and a gift of Divine Grace.

I.

In the Cross there is the vital value of an *overwhelming assurance of Divine Love*. Were our imaginations equal to the task, it would be a useful experiment to endeavour to re-write the history of the Christian centuries, minus the Cross of Christ: one wonders how much of the history would be worth recording!

There are some people, even Christian people, who say, very unthinkingly, 'it wasn't Christ's

death that mattered, but His life.' But how would His life have appeared without that sublime conclusion? We should have had the history of a noble teacher, whose sincerity and spirit were never put to final proof. That would be the situation at its best, for it is very doubtful whether Jesus could have avoided death in any honourable way. The truth is, of course, that these two things cannot be severed: the death is all of a piece with the life, it is part of one perfect witness: and as the death without the life and the teaching would be meaningless, so the teaching and the life without the death, *in the absence of that response from humanity for which Jesus looked*, would have been unfruitful. They would have missed their crowning demonstration and most amazing confirmation.

The very least that can be said about the Cross of Jesus takes us a very long way indeed. It is that Jesus died in witness to the Love of God for humanity which filled His own soul to overflowing. Nothing could be plainer or simpler than that. Nowhere in human history do we find a greater lover of men than Jesus, and always He traces that Love of His to its source in the heart of the All-Father.

Let us ask ourselves, upon what ground would we believe that God is Love if we had not Jesus to turn to, if we had not for a supreme argument: Jesus, crucified for Love's sake? Should we turn to the other world religions? Can we fall back upon Buddhism, or Muhammadanism, or Hinduism, or Confucianism? Would it not indeed be a fall? The very fact that not one of these religions rises to the level of becoming a *real religion of the spirit*, but remains on the level of law and regulation, with next to no idea of redemptive aid from God for the sinful soul, renders their witness to the Divine Love hopelessly inadequate to meet the vital needs of mankind. In every one of these faiths man may lift himself to God by awful and sublime struggle, if he can do so. He is not encouraged to believe that God stoops in pity and in power to save.

Shall we look to philosophy to convince us that God is Love? It can certainly provide us with some pretty arguments making in that direction, arguments that can stimulate and encourage a faith that is already in being. Its most valuable argument, however, turns upon the reality of the

moral ideal, as it registers itself in the minds of men. But that reality expresses itself in humanity mainly in the form of condemnation. It is the reproach of an *unattained* ideal.

If, in all human history, there is no record of any achievement that reaches and satisfies the ideal, then a great burden is put upon belief in the objective reality of that ideal, or, at least, in the possibility of its ever being achieved.

On the other hand, should there be discoverable in history one life in which aspiration and the moral ideal have kissed each other in the embrace of a perfect achievement, then human faith receives a mighty reinforcement. Such is the vital value of the stainless record of Christ, more especially as it is sustained in face of the torture and death of the Cross. If that is not true, the reality of the moral ideal is left in heavy subjective shadow, a hint, a promise, a vague possibility with a minimum of power to save; but if it be true, then, indeed, it becomes the 'power of God unto salvation.'

If, then, God is to be judged by what has come forth from Him in visible creation—Jesus crucified is the highest and surest guarantee of the Creator's Redeeming Love that we possess.

Christ thus meets our fundamental need, for unless we can believe that God is Love there is no hope for any of us. A mere Taskmaster-God, an arbitrary Sovereign, however holy, working upon mankind by the sole motive of fear, will never save us from sin. Such a God can never afford us that escape from self-interest, in which alone lies the hope of salvation for the individual and for society. But how obsolete becomes such a God in the light of the Cross of Jesus! 'Shall a man be more pure than his maker?' If there is no God of Love, then this supreme Lover of us all must actually be exalted to Godhead and made henceforth the soul and centre of our universe. 'We needs must love the highest when we see it.' But let the soul only linger at the Cross of Jesus and how sure it must grow of the Divine Love! For here 'God commendeth his own love toward us.' It is here that you may come in the worst hours of life to find that it is no mere spectator-God who calls upon you to suffer, but one who declares 'in all their afflictions I am afflicted,' and who in His suffering 'heals and hallows all our woe,' and breathes into us the spirit that can conquer the worst by an invincible faith in the best.

II.

The second vital value that we can perceive in the Cross of Christ is *its terrific judgment of sin*.

It is, indeed, amazing how sin gathers about Jesus in this final crisis, how it hems in the sinless one and does its worst and vilest to Him. Judas and Peter wounding Him in the house of His friends! Pharisees, scribes, and priests—representatives of ecclesiastical corruption and hypocrisy! Herod and Pilate—representatives of the crass tyranny and expediency of so-called justice! The mob—that multitude that had moved Him to compassion, and whose misery it had been the object of His constant ministry to relieve—swayed by basest passion of cruelty! Militarism, mob-passion, perversion of justice, private tyranny, personal cowardice, vile avarice, lying and every manner of deceit! Here indeed is a muster of all the powers of darkness hurling themselves at the purest and the best, so that it seems no exaggeration to declare, 'Behold the Lamb of God, which beareth away *the sin of the world!*'

Yet how subtle is this judgment of God upon sin! Sin is given the rein and permitted to do its worst against the simple goodness and unquenchable Love of Christ, and the rest of history is left to proclaim with ever-increasing volume the utter futility of sin's vaunted power. Think what sheer confidence of power is reflected in these words, 'whilst we were yet sinners Christ died for us.' How soon the pierced hands begin to pluck the fruitage of their pain! The centurion from the very foot of the Cross, the disciples from their flight of fear, three thousand at Pentecost, hundreds of thousands more within a century, and a multitude that no man can number standing to-day with Christ at the right hand of God! Sin is indeed judged in history at the Cross of Christ. It is the watershed of the ages.

How is it judged, also, in human hearts that gather here as they see that Love pierced, tortured, and slain! The very wrath of God against sin is transferred to the breast of the sinner, and in the believing soul a penitence arises which becomes an abiding hate of sin. We moderns have not, perhaps, done justice to this vital value of the Cross. Dr. Lyman Abbott in a great passage upon this aspect in his *Christ and Evolution*, says:

'It is the evil which sin brings upon men that brings sorrow to our hearts rather than sin itself. Nor shall we come to a moral state, worthy of the children of God, until we have taken these two factors—the wrath against sin and pity because of sin, and found a way to unite them in one common experience, for mercy is not merely pity for a sinful man. It is the pity of wrath. Mercy is hate pitying.'

There are few more searching questions for the human soul than how far it so loves goodness as really to hate sin? What is your hatred of lying, of cruelty, of impurity, of treachery and disloyalty of every kind? Tell me that and I can tell you if you are saved and safe. It takes this vision of what sin really is in its out-working—innocence defiled and crushed, ineffable Love pierced and bleeding, infinite compassion spat upon and rejected—to awaken our deluded hearts to the true values. Do you not feel that in every fight against sin in your own life, and in your own day and generation, you need this vision abiding with you so that, however sweet and fair sin may appear in its favourite disguise as an angel of light, you may always see it driving the nails into the hands of Love, crushing the thorns down upon Love's brow, piercing Love's side, spitting foully upon Love's purity, and so come to hate it as only Perfect Love can hate, and thus become able to break for ever and always with that which is anti-Christ? 'Now is the prince of this world judged.'

III.

Thus a third vital value for life that we find in the Cross of Christ is *the gift of grace*. When such Love finds one's soul and stirs within it such hate of sin, what passion of longing is aroused for a new life, and indeed a new being that can answer such love and become in its hands 'a flaming sword to fight through the world!'. This passionate longing too is answered, for the Love that speaks from the Cross is not conquered by death nor overcome by sin. It is an ever-living Love and an undiminished Power.

If we feel that our past, however sinful, can be

left to the atoning passion of this Love, working not only in and through us but throughout the universe, we can also lift our eyes to the future and believe that by His grace we, too, can conquer sin and sorrow and death. See how St. Paul repeats this thrilling thought in this chapter. 'If, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life.' 'If, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ.'

There is a supernatural grace available for the soul that will really break with sin and embrace in fullest faith the Love of God. If Christ's sacrifice upon the Cross proves His Love and wins our hearts from sin, how much more shall He, Himself, prove His love by our perfect salvation. It is ours to believe in this grace, this Other, Greater Life descending in ever new glory of character upon the soul, transforming it from glory to glory till it is perfected in His likeness!

Thus the Cross becomes in our life the perpetual guarantee of the presence of such living power. This is the most vital value of all. The Cross brings us into new personal daily association with God, so that it becomes true of us that 'if any man is in Christ Jesus he is a new creation.' The measure of what that power is prepared to do for us is to be found in the suffering Christ. A God who can suffer like that for love of you and me will not stint His power as we seek to live in daily obedience to His Spirit. Whatever, then, be the forces arrayed against us in our own soul or in the world, let us go forth to meet them in remembrance of the crucified, and we shall discover that 'in this sign we conquer.'

Contributions and Comments.

New Light on Palestine, c. 2000 B.C.

IN an article published lately by Kurt Sethe,¹ reviewed and annotated by M. René Dussaud,²

¹ Kurt Sethe, 'Die Achtung feindlicher Fürsten, Völker und Dinge auf altaegyptischen Tongefäßschrieben des Mittleren Reiches, nach den Originalen im Berliner Museum hrsgg. und erklärt,' in *Abhandl. Berl. Akad.*, 1926, philos.-hist. Klasse, Nr. 5, Berlin.

² René Dussaud, *Syria*, VIII. iii. p. 216 ff.

we are furnished with some new texts recently discovered in Egypt, containing a list of certain districts, towns, and peoples in Palestine and Syria, towards the close of the XIth Dynasty (c. 2000 B.C.). The value of these texts to the Old Testament student is that they make mention of certain Biblical peoples and towns at this early date. The texts, which were discovered in a Theban tomb, have been written with ink, in the ancient hieratic script. They occur, not on potsherds or *ostraka*, which were generally used—after

the XVIIIth Dynasty at least—for ordinary purposes when papyrus was not available, but on complete vases which appear to have been broken, in accordance probably with customary magical rites, when they were deposited in the tomb. We have already, of course, a large amount of geographical and other information regarding Palestine as far back as the middle of the second millennium in the Tell el-Amarna Tablets, the Egyptian Annals of the XVIIIth and XIXth Dynasties, the report of the Egyptian commissioner Unamūn, and the travels of a *Maher* recorded in the Papyrus Anastasi. But the texts to which we refer are much older, carrying us back to the end of the third millennium, about the time of the first Babylonian Dynasty (c. 2169 B.C.), or of Abraham's migration from 'Ur of the Chaldees' (c. 2090 B.C.).

Perhaps the most interesting mention is that of a people called *Iy'nh*, a name which is apparently identical with 'Anak' or 'Anakim' in the Old Testament (עֲנָקִים, *E'vák-um*). As this people, the 'Anak' (always with the article, except in Dt 9², Nu 13³³, JE), is spoken of in some Biblical passages as a race of giants, most Biblical critics have regarded their existence as somewhat unhistorical and belonging to the region of fable. Others, such as Renan, have included them among the Hittites who were found in the south of Canaan, especially the part around Hebron. But these Theban texts oblige us to correct these views and to establish the 'Anakim in their proper place as an historical people. The mention of them at this remote epoch proves that they were a race of undoubted antiquity and must not be confused with the Hittites, who do not appear in history till about 500 years later. The texts speak of them as being ruled by three princes, by which is doubtless meant that they were spread over three principal cities, each with its ruling prince. This accords with Jos 11²¹, where their three cities are given: Hebron (Kirjath-Arba),¹ Debir (Kirjath-Sepher), and Anab; and we may thus conclude that the 'Anakim were west of the Jordan by 2000 B.C., a fact which has often been disputed. The new information accords also with Jos 15¹⁴ (cf. Jg 1¹⁰), where the 'Anakim are mentioned as having three princes, Sheshai,² Ahiman, and

Talmi, 'descendants of Anak.' The names of the princes at the date of the Theban texts, according to Dussaud's transliteration, are given as 'Elem, 'Akram (cf. Nu 1³³), and Abi-ma-'Ammu. In this last, 'Ammu is a Babylonian god mentioned frequently in contemporary names of the first Babylonian dynasty (cf. Hammurabi). He must have been worshipped by the 'Anakim, and must have played an important rôle in Palestine at this early date, as he figures in several of the texts. Though the 'Anakim are generally referred to in the Old Testament as 'giants' (LXX γίγαντες), the passage in Jos 15¹³⁻¹⁵ (JE), whose historical accuracy is so singularly corroborated by the Theban texts, makes no reference to them as such. It is only in the later traditions that this characteristic appears. Probably they were long-necked, tall men, as the name implies (עֲנָקִים = 'neck'), but the difference between them and men of normal size must have been less than tradition imagined. Evidence goes to show that prehistoric people were not larger than those now living.

Another interesting name in these Theban texts is that of Jerusalem. It occurs under a form which Sethe transliterates אֵרֶשְׁלָיִם. This form is quite unknown, but M. Montet has shown that, in the Egyptian compound represented here by *ia*, the two letters must be transposed, as their present order is due to the difficulties of the Egyptian script, and that *ia* must take the sound of *r*. We thus have the Assyrian *Ursalimmu*, 'the city or abode of peace,' where the double *m* is due to the syllabic nature of the cuneiform writing, or *Urusalim*, as it is in the Tell el-Amarna Tablets. The occurrence of the name in this form as far back as the third millennium seems to show, as critics have often suggested, that the form Salem (שָׁלֵם) in Gn 14¹⁸ is a poetic archaism. The texts give us the names of two chiefs who ruled the city, viz. *Yaḳar-'Ammu*, 'the god 'Ammu is majestic,' and *Set-'Anu*. In this second name 'Anu is a masculine deity corresponding to the feminine 'Anat, and his existence among the western Semites, though only suspected hitherto by scholars,³ is thus proved. A noticeable feature of the two names is that there is nothing in them to signify the idea of 'righteousness' (צֶדֶק), which is believed to have been associated with the rulers of Jerusalem from the time at least of Melchizedek ('king of righteousness') onwards (cf. Gn 14¹⁸, Is 1²⁶, Jer 31²³ 50⁷), unless 'Set' Shimshai (Babylonian Shamshai) in Ezr 4⁸. The Babylonian *msh* frequently becomes *sh*.

³ Clay, *Empire of the Amorites*, p. 117; Albright, *Amer. Journ. of Semit. Lang.*, 1925, p. 86.

¹ In Jos 15¹³ the A.V. calls Hebron 'the city of Arba, the father of Anak' (cf. 21¹¹), but the LXX reading 'Kirjath-Arba (capital) of the Anakim' is preferable. The idea that the city was called after a man named Arba, the progenitor of the 'Anakim or the great man in their traditional history, is probably incorrect, although it was doubtless built by them (cf. Moore in *Inter. Crit. Com.*: Jg 1¹⁰).

² The name Sheshai is probably identical with

be a hypocoristic form of *Ṣad-uk*, the native word for 'righteousness' in the Tell el-Amarna Letters. The principal fact of value, however, is that, if Sethe's transcription be correct, we have here external evidence that the city of Jerusalem was in existence in Abraham's day, 600 or more years before the conquest under Joshua.

One of the names in the texts is transliterated *Helek* by Dussaud. This name occurs in the Old Testament (Nu 26³⁰, Jos 17², 1 Ch 7¹⁹), and on the Samaria *ostraka* of king Ahab's time. In the Old Testament it is represented by the redactor as a clan or tribal division of Manasseh, but on the *ostraka* it appears as a town. That all the so-called 'sons' or clans of Manasseh mentioned in the above passages were really towns, as shown by the *ostraka*, is now corroborated by the mention of *Helek* in these texts as a town. The names, indeed, of its two chiefs are given, *Yaḡar-damu* and *Shemesh-elim*. It is apparent that it had been in existence over a thousand years before Ahab's time (c. 875 B.C.), and one cannot therefore find in it the name of a son of Manasseh.

If Sethe's and Dussaud's interpretations be correct, we have also mention of the Amorites (*Iym'ur*), whose territory extended at this time from Syria to the Euphrates, and of the Sutu (*Šutu*), who were a strong nomad tribe of the Syrian desert, as well as of several Biblical towns besides Jerusalem, such as Askalon, Byblos (Geba), and Rehob, and about thirty personal names, two of which are compounded with *ilu* ('God'). A careful examination of the texts goes to show that towards the end of the third millennium B.C. the Semites ('Amorite' may have been a general term applied to them all) completely dominated the Palestinian and Syrian regions, and that many localities bore the same names as we find in Biblical times many centuries later. J. W. JACK.

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Mark x. 18.

THIS has always been a difficult text to interpret. I submit the following as an attempt to give its true meaning. My solution is, of course, in no sense original, but it may be that the way in which the solution is reached will tend to make the meaning clearer.

Supposing we received a reply from a stranger to whom we had written, saying, 'Why do you call me "dear"? No one is dear to you except in your own circle of loved ones.' In our surprise we should

rejoin, 'Surely you do not object to our conventional use of the word. Almost every one uses it in the opening of a letter. It is common courtesy.'

In like manner the rich young ruler might have replied to the Lord, 'I called you "good" out of courtesy. Granted what you say about God is correct, why should you take me to task for being courteous?' Perhaps our Lord's reply would have run as follows: 'I want you to think out the actual meaning of what you say. I do not quarrel with your courteous address; but I do wish you to realize what "good" in its absolute and highest sense means. I draw your attention to that because I wish you to understand what keeping the Law really means. You have kept the Commandments well up to a point. But you do not realize that, in order to gain eternal life, you must keep them all in a spirit of loving self-sacrifice. In your case your riches are a hindrance to this. Get rid of *them*, come and follow *me*, and you will realize as never before what it really means to obey the Commandments.'

Now a few days later Jesus gave the Parable of the Talents. We might imagine one of His disciples who followed His teachings closely and intelligently, saying, 'Master, you have described the servants as being good and faithful. But only the other day you told that rich young man that only God is good. How do you reconcile your statements?' Jesus would reply, 'You must remember that the word "good" is relative. It has various shades of meaning. I did not mean that the servants were good as God is. (I did not even mean that they were good as I am, in that they never sinned.) But they were faithful to their Master, and their very faithfulness earned for them the title "good." I put to the young man the question I did for a special purpose, which, perhaps, you saw as the conversation proceeded.'

I have bracketed one sentence because I think it unlikely that Jesus would have made such a bald declaration about Himself. But this sentence, and the imagined discussion, may help us to understand that He did not disclaim sinlessness by Mk 10¹⁸.

In one sense of the word, God alone can be called 'good.' We must bear in mind, too, that the human life which Jesus lived would not prevent His making mistakes through ignorance; and this would undoubtedly prevent His claiming the absolute goodness of God. But it would not prevent the claim that He lived a life in which He was like His brethren in all things 'except without sin.'

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Worcester.

Floor (Matt. viii. 20).¹

In the January number of *THE EXPOSITORY TIMES* you were good enough to review my book *An Old Hebrew Text of St. Matthew's Gospel*, and also in your 'Notes of Recent Exposition' to comment on one of the interesting variants found in the translated manuscript. It is with reference to the latter that I ask leave to trespass on the hospitality of your columns, as I feel that the reading you have selected for criticism hardly does justice to the thesis I was endeavouring to support. The subject of Gospel Origins and Gospel Priority is of immense importance, and any fresh evidence that comes to us is worthy of the most careful scrutiny.

The reading 'floor' in the Hebrew Text (Mt 8²⁰), which you have criticised, is certainly not one on which a satisfactory theory of a Hebrew original could be based if it stood alone. Nevertheless, your comment that 'it looks as though the translator has taken liberties with his text' appears to me to be unwarranted. If the translator had found the usual, but rather vague, *ouk echei pou* of the Greek, it would have been easy for him to render it into Hebrew with Delitzsch (מקום). That he has given us 'floor' instead of 'place' is very strange if it be not an original touch. The sense of the passage surely demands something as realistic as 'holes' and 'nests.' I agree that the point of the utterance is not that Jesus was stricken with poverty, but rather that for Him there was not that certain rest to which God's creatures and the poorest wayfarer were entitled. Left at that, it is an expressive and pathetic plea and need not be interpreted too literally. Far from being unwarranted, the reading correctly rounds off the remark.

For definite evidence of a Hebrew original, however, I would lay far more emphasis on the additional name Abner in the Genealogy (1¹³), which restores Matthew's arrangement of fourteen names in the third group, and upon the play on the Hebrew words קיץ ('summer fruit') and קץ ('end') in 24³². These, to my mind, offer conclusive proofs.

HUGH SCHONFIELD.

London.

¹ We have pleasure in allowing Mr. Schonfield to develop his view, but in spite of it we adhere to our opinion that the theory of a Hebrew original underlying St. Matthew's text is unlikely. In any case, it seems to be more likely that 'floor' (קרקע) shows the hand of a translator from the Greek than that, being in the original text, it disappeared from the Greek translation. Mr. Schonfield himself allows that קרקע is a vivid and realistic term as compared with מקום ('place').—EDITOR.

A Silent East Wind.

'And it came to pass, when the sun did arise, that God prepared a vehement (A.V. m., *silent*; R.V. *sultry*; LXX, *burning*; elsewhere, *hot, cutting*) east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die' (Jonah 4⁸).

THE Hebrew word *hārishūth*, rendered 'vehement' in the A.V., has proved to be a stumbling-block to translators. The *Oxford Hebrew Lexicon* is not helpful: 'Adj. meaning wholly dubious; only in Jonah 4⁸; a *silent east wind* is not suitable in context; *still*—*sultry* is mere conjecture. . . . We make no attempt to explain.'

Is it not probable that the explanation is to be found in the local conditions? Old residents in Bible lands well know the 'east wind'—the *sirocco* or *khamseen*—in both its moods. There is, first, the 'vehement' kind which appears to have been the only east wind known to the translators of 1611—'a hot wind from the bare heights of the wilderness . . . a full wind . . . come up as clouds, and his chariots as the whirlwind' (Jer 4¹). When this boisterous sirocco is 'full,' the sun is obscured by the sand-laden air which hangs over everything, yellow and thick like a London fog. To open your door to go out is to meet a blast as from a furnace. Men faint, not from the beating of the sun's rays upon them, but from the withering heat of the atmosphere. Clearly, these conditions do not fit into the verse—'And the sun beat upon the head of Jonah.'

They also know the quiet, still mornings when not a breath of the hot air which envelops all can ruffle the daintiest leaf in the garden. There is no sound or motion of this silent, burning wind. A very slight haze, so far from moderating, seems but to accentuate the power of the sun's rays. Generally a cooling breeze, giving movement and relief, springs up about nine o'clock. It is in these conditions, at an early hour of the day, when the beams of the climbing sun strike obliquely upon the back of the neck, and upon the temple, that sunstrokes are common. The victim becomes delirious, and almost invariably displays a strong tendency to suicide. This is exactly what happened to Jonah.

The author had a thorough knowledge of local conditions; but he had something more than that—the sure touch of a poet in his choice of terms. The 'vehement' of the A.V. is quite wrong: the 'sultry' of the R.V. is more correct, but is commonplace and ugly: 'silent' is both true and colourful.

J. DAVIES BRYAN.

Alexandria, Egypt.

James iii. 6.

WITH reference to the emendation of Ja 3⁶ suggested by Dr. Rendall and reviewed in the December issue of THE EXPOSITORY TIMES, may I suggest τρόπος γένεσεως, or rather τὸν τρόπον τῆς γένεσεως as an alternative? There is no exact parallel, but there

is the phrase, quoted by Liddell and Scott, τρόπος φρενός, meaning 'according to one's way or humour.' This suggestion requires the change of only one letter, π for χ, and would give the sense of 'natural disposition.'

D. S. ROBERTSON.

St. Andrews.

Entre Nous.

Homer Lane.

'A man who was so simple that only children could understand him, so good that his worth was more apparent to the foolish than to the wise, so generous that no one could injure him, so modest that no one could praise him, so trusting that no one could deceive him, so happy that nothing could depress him, so great that no one could for long feel small in his presence.' These are the words of Lord Lytton in his introduction to Miss Bazeley's *Homer Lane and the Little Commonwealth* (Allen & Unwin; 7s. 6d. net). We gave some account of the Little Commonwealth last month when writing of Homer Lane's 'Talks.'

A Good Citizen.

'Edmund was an undersized boy whose appearance reminded one strongly of the picture at the Tate Gallery of a wistful street urchin entitled "His First Offence." He was partly French and partly English in origin, with a Cockney stepfather. He was a glib little liar, and whenever the discovery was made that a family larder or the shop had been raided, most people suspected the hand of Edmund. For months after he came to the Commonwealth his work was bad, and he could never be trusted to do it properly. . . . Later, Edmund got a permanent job on the farm and gradually his work improved; as the farmyard became tidier he himself became steadier. . . . His house-mother learned to count on him as one who would always meet his share of the family bills. Then, one day, he told me he had saved 19s. 11d., and did I think I could buy a blue serge suit for him for that sum. On Saturday I went to all the outfitters' shops in Sherborne, and at last was thrilled to find a blue serge suit, just Edmund's size, for 19s. 6d. For two proud Sundays Edmund wore his suit. In another month's time his mother was to come to the Commonwealth on a visit.

Then a family crisis occurred in Bramble. Several of the newer citizens had been doing badly, and had not earned enough to pay their share of the weekly bills. The older members of the family, who were earning good wages, put all their resources to helping the weaker ones to pay their share of the family bills. Edmund had no savings to give, as he had only recently bought his suit. In spite of everybody's struggles, there was still a deficit of 13s. 6d., Chicken's unpaid share of the bill. Chicken was an unmannerly boy at that time, who had made himself disagreeable to most people, and perhaps more especially so to Edmund. Without saying a word to anybody, Edmund fetched his new suit, went to the shop with it, said he wanted to give it back, got 13s. 6d. for it, returned across the courtyard to his house-mother and presented her with the sum for Chicken's dues. Long after supper Chicken, who had run away early in the morning to the Downs, crept in and up the stairs to the boys' landing to go to bed. To his amazement he found that the score against him had been completely wiped off, that he no longer had to face old troubles, that it was, in a sense, a new family which readmitted him, without comment, and in a friendly fashion, to its circle. I think that the boys and girls of the Commonwealth had deeper experiences of the Christian function of reciprocal forgiveness than some of the eminent Christians in the outside world who, at a later date, were condemning the management of the Commonwealth for not punishing the misdemeanours of the citizens with adequate severity.'

Mr. Bruce Barton on 'The Church Nobody Knows.'

In the book by Mr. Bruce Barton, reviewed on another page, *What can a Man Believe?* there is

¹ E. T. Bazeley, *Homer Lane and the Little Commonwealth*, 109.

a chapter on 'The Church Nobody Knows,' which is at least worth pondering. It is written by a business man—readers will remember that Mr. Barton is the son of Dr. W. E. Barton, the well-beloved Safed Sage. Mr. Barton states frankly what in his eyes are the main defects of the present-day Church. The first is a lack of honesty.

'There is hardly a church membership roll anywhere that does not carry as active members a large percentage of people who are no longer active. Some have ceased to attend; some have moved away; some have been lost from sight entirely. Yet their names continue to be carried and go to swell the misleading totals which give the annual impression that the Church is gaining, or at least holding its own.'

Secondly, the Church has not as much faith as business has. Many businesses spend large sums on scientific investigation the results of which are to render their products out of date. But they believe in *change*. They have only one fear, that the future (which they know will be different) should find them unprepared. Business *knows* that to-morrow will be different; the Church is merely *afraid* it will be. 'It "must maintain its work," and in the puff and flurry of that effort it too often does not stop to ask: "Is this work, which was a service when it was instituted a hundred years ago, a service now? or could our energy be turned to other and more useful channels?"'

Further, the Church is not, as business is, flexible and adaptable. Take its morning service. That was begun in days when the pastor was the news-giver, the librarian, the instructor, the whole source of illumination to the people, and the Church the sole medium of social intercourse. To-day things are different. And the real reason for the difficulty with which the ordinary morning service is kept up is just this change. We ask people to come together for an hour or more at a time, and we pre-empt the very middle of Sunday, spoiling both forenoon and afternoon for those who want to be in the open air. The Roman Church is wiser. Early or late one may step through the door and bow in the sanctuary for a few moments, coming out refreshed and strengthened. The Roman Church makes little of the sermon; the Protestant Church makes everything of it.

Finally, business is greatly concerned about the quality of the men who enter its ranks. There can be no permanent success with poor men. This is one of the chief problems of the Church, because

the ministry no longer attracts the best men. Why? Partly because of the 'absurd hurdles' that are put up and that keep strong men out—the traditional emphasis upon creed. A convention of ministers gathers to examine candidates, and what is the first question? Frequently it is: "Do you believe in the Virgin Birth?" This is an important part of Church doctrine for many people, but was it important to Jesus? The record does not say so. Did He stand at the door of Matthew's feast and stop all comers, saying, "Just a minute; do you believe in the Virgin Birth? If not, you may not enter."'

Another is the conditions of service, the kind of tasks that are given a minister to do to-day.

'To be the private chaplain of twenty-five or fifty families; to make pastoral calls and attend meetings of women's auxiliaries; to conduct a prayer meeting for a dozen completely saved and sanctified old people; to live shabbily and be worried about the education of his children and the burdens of old age—this is not the life to appeal to a high-spirited man. There is no lift in it, no power, nothing to tempt a man to trade for it the only life on earth that he will ever have.'

What of these criticisms? Are they valid? Do they really reflect the floating opinions of multitudes of men and women who are not unreligious and not fundamentally antagonistic to the Church?

The Minister of the Future.

'The pastor himself is a remarkable character. He wears no special uniform, but you would not need to have him pointed out in order to know that he is a pastor. His face reveals it; there is something in his expression which proclaims him as a confident citizen of two worlds. He is about fifty years of age, for no man reaches the ministry in these days until he is well on toward forty! It is recognized as the greatest and most honoured of all the professions, and one must have proved superior qualities in business or professional work before even being admitted into training. The training consists of a study of the Bible and particularly the life of Christ, followed by two or three years of travel, part of it in the Orient, where mysticism has always had its home, and men find it somehow easier to forget themselves in the contemplation of the Infinite.'¹

Christ at the Round Table.

Christ at the Round Table, by Mr. E. Stanley Jones (Hodder & Stoughton; 5s. net), is a beautiful

¹ Bruce Barton, *What can a Man Believe?* 158.

book, and happily it is certain of a warm and eager welcome. 'The Christ of the Indian Road' made that assured. Yet, in some ways, this is the bigger and the better book of the two.

Twenty years went to the making of it, twenty difficult years for the Church of Christ, which has had to adjust itself to the new outlook of a new world—twenty years in which a missionary who went to India only to teach has learned to learn as well, and teaches Christ now, so he finds, far better and with more assurance, because of the fruits of his new catholicity of mind.

Learned what? Such facts as that the religion of India, even of its common people, centres round, not the temples, but the clean austerity of the Upanishads, and the moral loveliness of the Bhagavadgita; that no people in the world have so brooded on the depths of things ('there are more words for philosophic and religious thought in Sanskrit than in Greek and Latin and German put together'); that 'the deep things of Religion need a sympathetic atmosphere'; but that 'the final issue is not between the systems of Christianity and Hinduism, but between Christlikeness and un-Christlikeness' wherever these are found; and so on.

One day a Hindu gentleman asked, 'How can I find Christ?' From that intimate talk sprang the idea of holding innumerable little round-table conferences of Christians and non-Christians, who should give each his testimony as to what religion is, and has accomplished in his experience—a kind of 'clinic of souls.'

Extraordinarily picturesque are the vivid portraits of the diverse souls that have gathered together in these little groups.

It looked a dangerous thing to come so close to these watchful eyes. But it has been entirely justified. For if, as the result of all the frankness, many hopeful things have risen to the surface—man's innate religiousness for one—the two facts that stand out are, first, that 'at the close everything else had been pushed to the edges as irrelevant, and Christ controlled the situation'; and, second, that what the non-Christians could contribute proved deeply disappointing and much less than Mr. Stanley Jones had expected and hoped. As a Hindu said, 'Eight of us have spoken, and none of us has found; five of you have spoken, and you all seem to have found.' Indeed, thinking that to test things fairly he must come face to face with the very best the other faiths can produce, Mr. Jones has gone seeking any one who can tell him of any one in their faiths who has 'found,' as

Christians 'find' in Christ, has gone up and up, until at last he had long moving interviews with Gandhi himself. And he has come upon not one who claims so to have found—not one.

Mr. Stanley Jones has boldly thrown his faith into the hottest of testing fires, and has discovered, so he claims, that it alone is producing conversions and changed lives, it alone has a programme for the redemption of the world, it alone has a God who 'has Himself entered by the Narrow Gate' of sacrifice, and 'obeyed His own law.' But, above all, in these conferences Mr. Jones has had borne in on him the immensity of Jesus Christ. He pleads with us to live Him out, to build, not upon theory, but experience; he tells us that, despite our endless sects, we 'Christians are the most united people upon earth,' and need not bother as we do about the surface differences; he cries to us that missions are still by far 'too foreign-managed,' and begs us to get alongside India, even transliterating a great saying into this: 'being in the form of a white man, counts it not a thing to be grasped at to be on an equality with the dominant race, but empties himself, taking the form of a servant, being made in the likeness of the men to whom he goes; and being found in fashion as an Indian . . .' which he conceives to be a Christian's duty yonder. Passionately he pleads for the spirit of the Cross, and ends on the triumphant assurance that Christ's way is the only way, and that in Christ all lesser rays are lost and blended into the Light of the World.

This is a finely written book, immeasurably quotable, full of apt illustrations culled from a very wide experience, and devoted to Jesus Christ. It ought to give salt to innumerable sermons, and an impetus towards deeper things to many minds.

'The Kingdom of Heaven is like unto . . .'

'As we went in to see the institution, we were taken first of all into the little chapel for quiet prayer. There was something in the place that could only be seen through prayerful eyes. The three hundred children lived in cottages, each cottage under an Indian girl with about a dozen tiny children in her charge. "How much do you pay these young women who care for all these children?" I asked. The lady replied, "It is very expensive work, for they have to be up at all hours of the day and night. It is too expensive to pay for, so none of us get a salary; we all do it through love." And love had begot love, for one could feel it in the very atmosphere. And

love in turn brought forth joy. I have never seen such joy on the faces of people. They shone. There was more joy here to the square inch than there was to the square mile outside. Here I felt that Jesus was at home and naturalised. You could feel His gracious presence everywhere.

'As we walked out of the place in reverent silence, my professor friend broke it by saying, "The Kingdom of Heaven is like unto Dohnavur."' ¹

Not that far.

'In many ways we are not unlike the Brahman who attended an evangelistic meeting where the Christians were glowingly telling how Christ had saved them. He felt he could stop it, so he got up and said, "You people say you are saved. So am I. As Christ has saved you, so Krishna has saved me." The missionary in charge of the meeting was wise, so he said, "I am very glad to hear that you are saved—very glad indeed. Now we are going down to the outcaste quarters and are going to see what we can do for these poor people. We will sit on their beds and in their houses and will share their lives to help them. Will you join us?" The Brahman thought a moment and then said, "Well, sahib, I am saved, but I am not saved that far." Some of our Christianity, like the Brahman, is individually saved, but it is not saved as far as the mind of Christ. It goes only part way. It is not socially applicable.' ²

The Note of Experience.

'Some of us feel that experience does not matter as long as we have "the form of sound words." We are very like the Sikh driver of a missionary's car in North India. He became very interested in the missionary's preaching in the villages, and suggested that he be allowed to preach. The missionary was surprised, and asked, "But what will you preach about?" "Oh," said the Sikh, "I will preach against liquor and tobacco." "But," said the missionary, "you use both." "Yes," he promptly replied, "but, sahib, they don't know that." But don't they? We are all much better known than we think we are.'

¹ E. Stanley Jones, *Christ at the Round Table*, 105.

² *Ibid.* 95.

'The leader in the anti-Christian movement in China at the present time, the man who is the brains back of it all, told us that he had decided to become a Christian one night while studying in America. He went to hear a minister speak, found shallowness, turned away from it, and became as hard as steel. Our appeals fell upon a flinty soul. China is now in the throes of his anti-Christian movement. A shallow minister shakes China with anti-Christianity!' ³

J. S. Hoyland.

THE WAY OF THE CROSS

In the hurry of work
When my mind is distraught and fevered,
When each duty that needs to be done,
Each person claiming my service,
Seems an insupportable burden:

Then, ah then, His quiet and comforting strength
is around me:

He knoweth my need,
In Christ He hath borne it, this burden, Himself,
The pressing importunate crowds,
The body that fails to answer the spirit's call,
The confusion, the haste,
The staleness of soul,
The weariness, day after day more acute:

He knows,
He has suffered it all,
He has trodden this way, has my Master:

And now will I greatly rejoice
That He calls me to tread it with Him,
For this is the way of the Cross.⁴

³ *Ibid.* 131.

⁴ J. S. Hoyland, *God in the Commonplace*, 67.

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